

THE LE 19. 17

ESSAIES

OF S^t FRANCIS

BACON Knight, the

*Kings Attourney' Ge-
nerall.*

His Religious Medi-
tations.

Places of Perswasion
and Disswasion.

Seene and allowed.

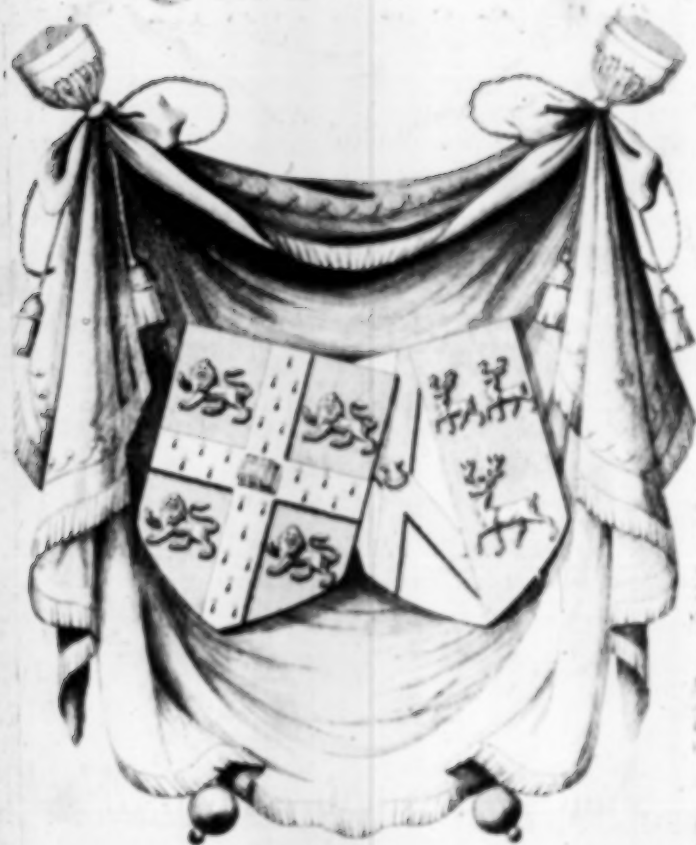


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To my Louing Bro-
ther, Sir Iohn
CONSTABLE
Knight.

*MY last Essaies I dedica-
ted to my deare Bro-
ther, Master Antho-
ny Bacon, who is with
God. Looking amongst my papers this
vacation, I found others of the same
nature: which if I my selfe shall not
suffer to be lost, it seemeth the World
wil not; by the often Printing of the
former. Missing my Brother, I found*

A 3

you

The Epistle Dedicatory.

you next, in respect of bond both of
neere alliance, & of straigh^t friend-
ship and society, and particularly of
communication in studies Wherein
I must acknowledge my selfe beho-
ding to you. For as my businesse
foundrest in my contemplations; so
my contemplations euer found rest in
your long conference and iudge-
ment. So wishing you all good, I re-
maine,

Your louing Brother
and Friend,

FRA. BACON.

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I. Of Religion,



HE quarrels, and
diuisions for *Reli-
gion*, were euils,
vnknowne to the
Heathen; and no
maruell; for it is the
true God that is the
iealous God; and the gods of the Hea-
then were good fellowes. But yet
the bonds of religious vnitie, are so
to bee strengthened, as the bonds of
humane

of Religion.

humane societie bee not dissolued.
Lucretius the Poet, when he beheld
the act of *Agamemnon*, induring and
assisting at the sacrifice of his daugh-
ter, concludes with this Verse;

*Tantum Religio potuit suadere ma-
lorum.*

But what would hee haue done,
if hee had knowne the massacre of
France, or the Powder Treason of
England? Certainly hee would haue
beene seuen times more Epicure
and Atheist then hee was. Nay, hee
would rather haue chosen to be one
of themad Men of *Munster*, then
to haue beene a partaker of those
Counsels. For it is better that Reli-
gion should deface mens vnderstan-
ding, then their piety and charitie;
retaining reason onely but as an En-
gine, and Chariot-driver of crueltie
and

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and malice. It was a great blasphemy, when the Diuell said; *I will ascend, and be like the highest*: but it is a greater blasphemy, if they make God to say; *I will descend and be like the Prince of Darknesse*: and it is no better when they make the cause of Religion descend, to the execrable actions of murdering of Princes, butchery of people, and siring of States. Neither is there such a sinne against the person of the holy Ghost (if one should take it literally) as in stead of the likenesse of a *Dove*, to bring him downe in the likenesse of a *Vulture*, or *Raven*; nor such a scandall to their Church, as out of the Barke of Saint Peter to set forth the Flagge of a Barke of *Pirats* and *Assassins*. Therefore since these things are the common Enemies of humane Societie; Princes by their power; Churches by their Decrees; and all learning, Christian,

Of Death.

Christian, Morall, of whatsoever Sect, or opinion, by their *Mercurie* Rod; ought to ioyne in the damning to Hell for euer these facts, and their supports: and in all Counsels concerning Religion, the Counsell of the Apostle, would bee prefixed, *Ira hominis non implet iustitiam Dei.*



2. Of Death.



EN feare death as Children feare to goe in the darke; and as that naturall feare in Children is encreased with tales; so is the other. Certainly the feare of death is contemplation of the cause of it, and

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and the issue of, is religious: but the feare of it, for it selfe is weak. Yet in religious Meditations there is mixture of vanitie, and of superstition. You shall reade in some of the *Fryers* Bookes of Mortification, that a Man should thinke with himselfe, what the paine is, if hee haue but his fingers ende pressed, or tortured; and thereby imagine what the paines of Death are, when the whole bodie is corrupted and dissolved: when many times, Death passeth with lesse paine, then the torture of a Limme. For the most vitall parts are not the quickest of sence. And to speake as a Phylosopher or naturall Man, it was well said, *Pompa mortis magis terret, quam mors ipsa.* Grones and Convulsions, and a discoloured face, and friends weeping, and Blackes, and Obsequies, and the like, shew death terriole. It is worthy the obseruing, that there

Of Death.

is no passion in the minde of man so weake, but masters the feare of Death, and therefore Death is no such Enemy, when a man hath so many followers about him, that can winne the combat of him. *Reuenge* triumphs ouer Death, *Loue* esteemes it not, *Honour* aspireth to it, deliuerie from *Ignominy* chuseth it, *Griefe* flyeth to it, *Feare* preoccupateth it: nay, wee see after *Otho* had slaine himselfe, pittie (which is the tendrest of affections) prouoked many to die. *Seneca* speaketh of *nicenelle*: *Cogita quam diu eadem feceris; Mori velle non tantum fortis, aut miser sed etiam fastidiosus potest.* It is no lesse worthy to obserue how little alteration in good spirits the approaches of Death make: but they are the same till the last. *Augustus Caesar* died in a complement, *Tyberius* in dissimulation, *Vespasian* in a Gest, *Galba* with a sentence, *Septimius Severus* in dis-

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dispatch; and the like. Certainly,
the *Stokes* bestowed too much cost
upon Death, and by their great pre-
parations made it appeare more feare-
full. Better saith hee, *Qui finem*
vita extremum inter munera ponat natu-
ra. It is as natural to die, as to be borne;
and to a little Infant perhappes, the
one is as painefull, as the other.



3. Of Goodnesse, and Goodnesse of Nature.



Take Goodnesse in
this sence, the
affecting of the
Wealth of men,
which is that the
Greeks call *Phi-*
lanthropia; and the
Word *humanity* (as it is used) it

is

Of Goodnesse, &c.

is a little to light, to expresse it. Goodnesse, I call the habite; and Goodnesse of Nature the inclination. This of all vertues, is the greatest, being the Character of the Deitie; and without it, man is a busie, mischievous, wretched, thing: no better then a kinde of vermine: Goodnesse answeres to the Theologicall Vertue Charity, and admits no excelsse, but error. The *Italians* haue an vngacious Prouerbe, *Tanto buon, che val niente*: So good, that hee is good for nothing. And one of the Doctours of Italy, *Nicholas Machiavel* had the confidence to put in writing, almost in plaine tearmes; *That the Christian Faith had giuen up good men in prey, to those that are tyrannicall and vnjust*; Which hee speakes because indeede there was neuer Lawe, or Sect, or opinion, did so much magnifie goodnesse, as the *Christian Religion* doth. Therefore

to

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to auoid the scandall, and the danger both; it is good to take knowledge of the errours of an habite so excellent. Secke the good of other Men, but be not in bondage to their faces of fancies: for that is but facility, and softnesse, which taketh an honest mind Prisoner. Neither giue thou *Aesops* Cocke a *Gem*, who would be better pleased and happier, if he had a Barley Corne. The example of God teacheth the lesson truly. He sendeth his rain, & maketh his sunne to shine vpon the iust, and vniust; but he doth not raine wealth, nor shine honour and vertues; vpon men equall. Common benefits are to bee communicate with all, but peculiar benefits with choyse. And beware how in making the portraiture, thou breakest the Patterne: For *Diuinitie* maketh the loue of our selues the Patterne, the loue of our Neighbours but the

B

Por-

Of Goodnesse, &c.

Portraiture. Sell all thou hast and giue it to the poore, and follow mee; but seil not all thou hast, except thou come and follow me; that is, except thou haue a vocation, wherein thou maiest doe as much good with little meanes, as with great. For otherwise, in feeding the streame, thou dryest the Fountaine. Neither is there onely a habite of Goodnesse, directed by right reason: but there is in some men, even in *Nature*, a disposition towards it: as on the other side there is a naturall malignitie. For there be, that in their nature doe not effect the good of others: the lighter sort of malignity, turneth but to a crosnesse, or growardnesse, or aptnesse to oppose, or difficilnesse, or the like: but the deeper sort, to envie and meere mischief. There be many *Misanthropi*, that make it their practice to bring men to the bough, and yet haue

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haue neuer a tree for the purpose in their Gardens, as *Timon* had. Such dispositions are the very errors of *humane Nature*: and yet they are the fittest Timber to make great Polittiques of; like to knee-timber that is good for ships, that are ordained to be tossed; but not for building Houses that shall stand firme.



4. Of Cunning.



EE take *Cunning* for a sinister or crooked *Wise-dome*: and certainly there is a great difference betweene

a *Cunning* man, and a wise-

Of Cunning.

wise man: not onely in point of honesty, but in point of ability. There be that can packe the Cards, and yet cannot play well. So there are some, that are good in canuallies and facti-
ons, that are otherwise weake men. Again, it is one thing to vnderstand persons, and another thing to vnderstand matters: for many are perfect in mens humours, that are not greatly capable of the reall part of businesse, which is the constitution of one, that hath studied men more then Bookes. Such men are fitter for practise, then for counsell; and they are good but in their own Alley; turne them to new men, and they haue lost their ayme. So as the olde rule to know a foole from a wise man; *Mitte ambos nudos ad ignotos & videbis*; doth scarce hold for them. Euen in businesse there are some that know the resorts and fals of businesse, that cannot sinke into
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ESSAIES.

the maine of it: like a House that hath conuenient staires and entries, but neuer a faire roome. Therefore you shall see them finde out prettie looses in the conclusion, but are no wayes able to examine or debate matters: And yet commonly they take aduantage of their inability, & would be thought wits of direction. Some build rather vpon abusing others, and as we now say, putting trickes vpon them, then vpon soundnesse of their own proceedings. But *Salomon* sayth; *Prudens aduertit ad gressus suos: stultus diuertit ad dolos.* Very many are the differences betweene Cunning and Wisdome: and it were a good deed to set them downe: for that nothing doth more hurt in state then that cunning men passe for wise.



5. Of Marriage and single Life.

HE that hath Wife and
Children, hath giuen
hostages to Fortune,
for they are imped-
iments to great enterprises cyther
of vertue or mischief. Certainly
the best workes, and of greatest me-
rit for the publike, haue proceeded
from the vnmarried, or childlesse
Men, which haue sought eternitie
in memory, and not in posterity:
and which both in affection and
meanes, haue married and endowed
the publike. Yet some there are,
that

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that leade a single life, whose thoughts doe end with themselves, and doe account, future times, impertinencies. Nay, there are some others, that esteeme Wife and Children, but as bills of charges. But the most ordinary cause of a single life, is liberty, especially in certaine self-pleasing and humorous minds, which are so sensible of every restriction, as they will goe neere to thinke their Girdles and Garters to bee bonds and shackles. Vnmarried men are best Friends; best Masters; best Servants; not alwaies best Subjects; for they are like to runne away: and almost all fugitiues are of that condition. A single life is proper for Church-men. For Charity wil hardly water the ground, where it must first fill a poole. It is indifferent for Iudges and Magistrates. For if they bee facile and corrupt, you shall haue a servant five times worse

Of Marriage, &c.

then a Wife: For Souldiers, I finde the Generals commonly in their hortatiues, put men in mind of their Wiues, and Children: and I thinke the despising of marriage, amongst the Turkes, maketh the vulgar Souldiour more base. Certainelie, Wife and Children are a kind of discipline of humanity: & single men are more cruell and hard hearted: good to make seuerer Inquisitours. Graue natures led by custome and therefore constant, are commonly louing Husbands: as was saide of *Ulysses*; *Uitulam pratulit immortalitati*. Chaste Women are often proud and froward, as presuming vpon the merit of their chastitie. It is one of the best bonds both of chastity and obedience in the Wife; if shee thinke her husband wise; which shee will neuer do, if shee finde him iealous. Wiues are yong mens mistresses; Companions for middle age;

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age; and old mens nuries. So as a man may haue a quarrell to marry when he will; but yet he was reputed one of the wise men, that made answere to the question: *When a Man should marry?* A young man not yet, an elder man not at all.



6. Of 'Parents and Children.



HE ioyes of *Parents* are secret, and so are their greefes and feares: they cannot vtter the one, nor they will not vtter the other. Children sweeten labours, but they make misfortunes more bitter: They increase the cares of
of

Of Parents, &c.

of life, but they mitigate the remembrance of Death. The perpetuities by generation, is common to Beasts; but memory, merit, and Noble workes, are proper to men. They that are the first raisers of their House, are most indulgent towards their Children; beholding them as the continuance, not onely of their kinde, but of their worke; and so both Children and Creatures. The difference of affection in Parents towards their severall Children, is many times vnequall; and sometimes vnworthie: specially in the Mother; as *Salomon* saith; *A wise sonne reioyceth the Father, but an ungracious Sonne shames the Mother.* A man shall see where there is a house full of children, one, or two of the eldest respected, and the youngest made wantons; but in the middle, some that are as it were forgotten; who nevertheless proue the best.

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best. The illiberalitie of Parents in allowance towards their Children, is an harmefull error: makes them base: acquaints them with shifts, makes them sort with meane company: and makes them surfeit more when they come to plenty. And therefore the prooffe is best, when men keepeth their authority towards their children, but not their purse. Men haue a foolish manner, both Parents, Schoole-masters, and Seruants, in creating and breeding an emulation betweene Brothers, during child-hood, which many times sorteth to discord when they are men, and disturbeth families. The *Italians* make little difference betweene Children and Nephewes, or neere Kinsfolke: But so they bee of the Lumpe, they care not, though they passe not through their owne body: and to say truth, in nature it is much a like matter, in so much, that

Of Nobility.

that wee see a Nephew sometimes resembleth an Vnkle or a Kinsman, more then his owne Parent, as the blood happens.



7. Of Nobility.



IT is a reuerende thing to see an ancient Castle or building not in decay: or to see a faire timber tree sound and perfect: How much more to behold an auncient Noble Family, which hath stood against the Waues and weathers of time, For new Nobility is but the act of power; but auncient Nobility is the act of time. The first raisers of *Fortunes* are commonly more vertuous, but lesse innocent then

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then their descendants. For their is rarely rising, but by a commixture of good and euill Arts. But it is reason the memory of their vertues remaine to their posterities, and their faults die with themselves. *Nobility* of Birth commonly abateth industry: and hee that is not industrious, enuieeth him that is: Besides, Noble persons, cannot goe much higher. And hee that standeth at a stay when others rise, can hardly auoide motiōs of enuy. On the other side Nobility extinguisheth the passionate enuy in others towards them; because they are in possession of *Honor*: and *Enuy* is as the sun beames, that beate more vpon a rising ground, then vpon a leuell. A great *Nobility* addeth Maiesty to a *Monarch*, but diminisheth power; and putteth life and Spirit into the people; but presseth their fortunes. It is well when nobles are not too great
for

Of Great Place.

for *Soueraignty*, not for *Iustice*; and yet maintained in that height, as the insolency of inferiors may be broken vpon them, before it come on too fast, vpon the Maiesty of *Kings*. Certainly *Kings* that haue able men of their Nobility, shall finde ease in employing them; and a better slid into their businelle: For people naturally bend to them, as borne in some sort to command.



8. Of Great Place.



En in great Place, are thrice Seruants: Seruants of the Soueraign, or State; Seruants of Fame; and Seruants of businelle. So as they haue

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have no freedome, neither in their persons, nor in their actions, nor in their times. It is a strange desire to seeke power, and to loose liberty : or to seeke power over others, and to loose power ouer a mans selfe. The rising vnto place is laborious, and by paines men come vnto greater paines; and it is sometimes bale, and by indignities men come to dignities : The standing is slippery ; and the regrelle is either a downefall, or at least an *Ecclypse* ; which is a melancholy thing. Nay, retyre men cannot when they would, neither will they when it were reason ; but are impatient of privatenesse, even in age and sicknesse, which require the shadow. Ceertainely, great persons had neede to borrow other mens opinions to thinke themselves happy: For if they Iudge by their owne feeling, they cannot finde it; but if they thinke with themselves, what

Of Great Place.

what other men thinke of them, and that other men would faine bee as they are, then they are happie as it were by report, when perhaps they finde the contrary within; for they are the first that finde their owne griefes, though they be the last that finde their owne faults. Certainelie, men in great fortunes are strangers to themselues, and while they are in the puzzle of businesse, they haue no time to tend their health, either of body or mind. *Illi mors gravis incubat, qui notus nimis omnibus, ignotus moritur sibi.* In place there is licence to doe good and euill; whereof the latter is a curse; for in euill the best condition is, not to will; the second not to can. But power to doe good, is the true and lawfull end of aspiring. For good thoughts (though God accept them) yet towards men are little better then good dreames; except they be put in act, and that cannot

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cannot be without power & place ;
as the vantage and commanding
ground. Merit is the end of mans
motion ; and conscience of merit is
the accomplishment of mans rest.
For if a man can in any measure be
partaker of *Gods theater*, he shall like-
wise be partaker of *Gods rest*. *Et con-*
versus Deus ut aspiceret opera qua fe-
cerunt manus sue, vidit quod omnia es-
sent bona nimis, and then the *Sabbath*.
In the discharge of thy place, set be-
fore thee the best examples, for imi-
tation is a Globe of precepts. And
after a time, set before thee thine
owne example, and examine thy self
strictly, whether thou didst not best
at first. Reforme without bravery or
scandall of former times & persons,
but yet set it downe to thy selfe, as
well to create good *preidents*, as
to follow them. Reduce things to
the first institution, and obserue
wherein, and how, they haue dege-
nerate,

C

Of Great Places.

nerate : but yet aske Councell of both times: of the Ancient time what is best, and of the latter time what is fittest. Seeke to make thy course regular, that men may know before hand what they may expect: but be not too positue, and expresse thy selfe well when thou digrestest from thy rule. Preserue the rights of thy place, but stirre not questions of Iurisdiction : and rather assume thy right in silence and *de facto*, then voyce it with claimes, and challenges. Preserue likewise the rights of inferiour Places: and thinke it more honour, to direct in chiefe, then to be bulie in all. Imbrace and invite helps and intelligence, touching the execution of thy place: and do not driue away such as bring thee information, as medlers, but accept of them in good part. The vices of authority are chiefly foure: *Delayes, Corruptions, Roughnesse,* and

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and *Facilitie*, For Delayes, giue easie accesse; keepe times appointed; goe through with that which is in hand, and interlace not businesse, but of necessity. For Corruption, doe not only bind thine own hands or thy Seruants hands that may take; but binde the hands of them that should offer. For integritie vsed, doth the one, but integritie protested, and with a manifest detestation of bribery, doth the other. And auoid not onely the fault, but the suspicion. Whosoever is found variable and changerh manifestly, without manifest cause, giues suspicion of corruption. A seruant or a fauourite if hee be inward, and no other apparant cause of esteeme: is comonly thought but a by-way. For Roughnesse it is a needlesse cause of discontent. Seuerity breedeth feare, but roughnesse breedeth hate. Euen reproofes from autho-

Of great Places.

rity, ought to be graue and not taunting. As for facility, it is worle then bribery; for bribes come but now and then, but if importunity, or idle respects leade a man, hee shall neuer be without. As *Salomon* saith: *To respect persons is not good: for such a man will transgresse for a peece of bread.* It is most true that was aunciently spoken: *A place sheweth the Man*: and it sheweth some to the better, and some to the worse. *Omnium consensu capax imperij nisi imperasset*, saith *Tacitus* of *Galba*: but of *Vespasianus* he saith, *Solus imperantium Vespasianus mutatus in melius*: Though the one was meant of sufficiency, the other of manners and affection. It is assured signe of a worthy and generous Spirit, whom Honour amends. For honour is, or should bee the place of *Vertue*; and as in Nature things mooue violently to their place: and calmly in their

ESSAIES.

their place; so Vertue in Ambition
is violent, in authority settled and
calme,



9. *Of Empire.*



IT is a miserable
state of mind, to
haue few things
to desire, and ma-
ny things to fear:
and yet, that com-
monly is the case
of Kings: who being at the highest
want matter of desire: which makes
their mindes the more languish-
ing, and haue many representa-
tions of perils and shaddowes,
which makes their mindes the
lesse,

Of Empire.

lesse cleere. And this is one reason also of that effect, which the Scripture speaketh of: *That the Kings heart is inscrutable.* For multitude of ieaiousies, and lacke of some predominant desire, that should marshall and put in order all the rest, maketh any mans hart hard to find, or sound. Hence commeth it likewise, that Princes many times make themselues desires, and set their hearts vpon toyes: sometimes vpon a building: sometimes vpon an order: sometimes vpon the aduancing of a person: sometimes vpon obtaining excellency in some Art, or feate of the hand: and such like things, which seeme incredible to those that know not the principle: *That the minde of man is more cheered and refreshed by profiting in small things, then by standing at a stay in great.* Therefore great and fortunate Conquerours in their first yeeres,

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yeeres, turne melancholy; and superstitious in their latter, as did *Alexander* the Great, and in our memorie *Charles* the fifth, and many others. For hee that is vsed to goe forward, and findeth a stop, falleth out of his owne favour. A true temper of government is a rare thing: For both temper and dis-temper consist of contraries. But it is one thing to mingle contraries, another to interchange them. The answer of *Apolonius* to *Vespasian* is full of excellent instruction. *Vespasian* asked him, *What was Neroes overthrow?* Hee answered; *Nero could touch and tune the Harpe well: But in government sometimes hee vsed to winde the pinnes too hie, and sometimes to let them downe too lowe:* And certaine it is, that nothing destroyeth authority so much, as the vnequall & vntimely interchange of pressing power

Of Empire.

and relaxing power. The wisdom of all these latter times, in Princes affaires, is rather fine deliveries, and shiftings of dangers and mischiefs when they are neere, then solide and grounded courses to keep them aloofe. But let men beware how they neglect and suffer matter of trouble to bee prepared : for no man can forbid the sparke, nor tell whence it may come. The difficultie in Princes businesse are many times great, but the greatest difficultie, is often in their owne minde. For it is comon with Princes (saith Tacitus) to will contradictories, *Sunt plerumq, Regum voluntates vehementes & inter se contraria.* For it is the Solæcisme of power, to think to command the end, and yet not to endure the meane. Princes are like to the heavenly bodies, which cause good or evill times; and which haue much veneration, but
no

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no rest. All precepts concerning Kings, are in effect cōprehended in those two remembrances. *Memento quod es homo*, and *Memento quod est Deus*, or *Vice Dei*: The one bridle their power, and the other their wil.



10. Of Councell.

THE greatest trust betweene man, is the trust of giving counsell. For in other confidences men commit the parts of their life, their Lands, their goods, their childe, their credite; some particular affaire. But to such as they make their counsellers, they commit the whole; by how much the more they are obliged to all
Faith

Of Counsell.

faith, and integrity. The wisest Princes neede not thinke it any diminution to their greatnesse, or derogation to their sufficiency, to rely vpon Counsell. God himselfe is not without: but hath made it one of the great names of his blessed Son. *The Councillour Salomon* hath pronounced; that *In Counsell is stabilitie*. Things will haue their first of second agiration: if they bee not tossed vpon the Arguments of counsel, they will bee tossed vpon the waues of *Fortune*: and be full of inconstancy, doing, and vndoing, like the reeling of a drunken man: *Salomons* Son found the force of Counsell, as his Father saw the necessity of it. For the beloued Kingdome of God was first rent & broken by ill counsell: vpon which Counsell there are set for our instruction, the two markes, whereby bad Counsell is for ever best discerned, that it was
young

ESSAIES.

young Counsel for the persons, and violent counsell for the matter. The ancient times doe set forth in figure, both the incorporation, and inseparable coniunction of Counsell with *Kings*; and the wise and polliticke vse of Counsell by *Kings*: the one, in that they say *Iupiter* did marrie *Metis* (which signifieth Counsel.) So as Soueraigntie or Authority is married to Counsell. The other in that which followeth; which was thus: They say after *Iupiter* was married to *Metis*, she conceiu'd by him, and was with child, but *Iupiter* suffered her not to stay till she brought forth, but cate her vp: whereby hee became with child, and was deliuered of *Pallas*, armed out of his head. Which monstrous fable containeth a secret of *Empire*: How *Kings* are to make vse of their Counsell of State. That first they ought to refer matters to them, which is the first be-

Of Counsell.

begetting, or impregnation: but when they are elaborate, moulded, and shaped in the Wombe of their Counsell, and grow ripe, and ready to be brought forth: that then they suffer not their Counsel to goe thorow, with the resolution and direction, as if it depended on them, but take the matter back into their own hand, and make it appeare to the World, that the decrees and finall directions (which because they come forth with prudence, and power, are resembled to *Pallas* armed) proceeded from themselves: and not onely from their authoritie, but (the more to adde reputation to themselves) from their head and deuice. The inconueniences that haue bin noted in calling & vsing counsell, are three. First, the reuealing of affaires, whereby they become the lesse secret. Secondly, the weakning of the authoritie of Princes, as if they

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they were lesse of themselves. Thirdly, the danger of being vnfaithfull counsellled, and more for the good of them that counsel, then of him that is counsellled. For which inconueniences, the Doctrines of *Italie*, and practise of *France*, hath introduced *Cabinet* Counsels, a remedy worse then the disease. But for secrecy, Princes are not bound to communicate all matters with all Counsellours, but many extract and select. Neither is it necessary, that he that consulteth what hee should doe: should declare what hee will doe. But let *Princes* beware that the vnsecreting of their affaires come not from their selues. And as for *Cabinet* Counsels, it may bee their *Mot, Plenus rimarum sum.* One futile person, that maketh it his glory to tell, will doe more hurt, then many that know it their dutie to conceale. For weaken-
ning

Of Counsell.

ning of authority, the fable sheweth the remedy ; neither was there euer Prince bereaued of his dependances by his Counsell, except where there hath beene either an ouer-greatnelle in one, or an ouer-strict combination in diuers ; for the last inconuenience that men will counsell with an eye to themselves. Certainly, *Non inueniet fidem super terram*, is meant of the Nature of times, and not of all particular persons. There bee that are in nature faithfull and sincere, and plaine and direct, not crafty and inuolued. Let Princes about al, draw to themselves such natures. Besides Counsels are not commonly so vnited, but that one keepeth Sentinell ouer another. But the best remedy is, if *Princes* know their Counsellors, as well as their Counsellors know them, *Principis est virtus maxima nosse suos*. And of the other side, Counsellors should
not

ESSAIES.

not be too speculatiue into their So-
ueraignes person. The true compo-
sition of a Councillor, is rather to
bee skilfull in their Masters busines,
then in his nature: For then hee is
like to advise him, and not to feede
his humor. It is of singular vse to
Princes, if they take the opinions
of their Counsell, both separately
and together. For private opinion
is more free, but opinion before o-
thers, is more reverent. In private,
men are more bold in their owne
humours; and in consort, men are
more obnoxious to others humors.
Therefore it is good to take both,
and of the inferiour sort, rather in
private to preserve freedome: of the
greater rather in consort, to pre-
serue respect. It is in vaine for Prin-
ces to take Councill concerning
matters: if they take no Councill
likewise concerning persons. For all
matters are as dead Images, and the
life

Of Councell. A

life of the execution of affaires resteth in the good choice of persons. Neither is it enough to consult concerning persons, *Secundum genera*, as in an *Idea*, or Mathematical description, what kind of person should be; in *Individuo*: for the greatest errours, & the greatest iudgements are shewed in the choyce of *Individuals*. It was truly sayd, *Optimi Consiliarij mortui*. Bookes will speake plaine, when Councellers blanch. Therefore it is good to bee conversant in them, specially the Bookes of such as themselves haue beene Actors vpon the Stage.



II. Of Dispatch.

Affected dispatch is one of the most dangerous things to businessse

ESSAIES.

finesse that can bee. It is like that which the Physicians call pre digestion; or hasty digestion, which is sure to fill the body full of Crudities and seuerer seedes of diseases. Therefore measure not Dispatch by the times of sitting, but by the advancement of the businesse. It is the care of some onely to come off speedily for the time, or to contriue some false periods of businesse, because they may seeme men of Dispatch. But it is one thing to make short by contracting, another by cutting off: and businesse so handled by peeces, is commonly protracted in the whole. I knew a wise man had it for a by-word, when hee saw men hasten to a conclusion: *Stay a little, that wee may make an end the sooner.* On the other side, true Dispatch is a rich thing: For time is the measure of businesse, as Money is of Wares: and businesse is bought

Of Dispatch.

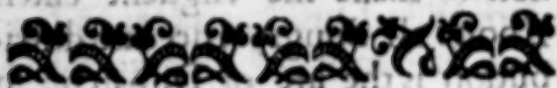
at a deare hand where there is small dispatch. Giue good hearing to those that giue the first information in businelle; and rather direct them in the beginning, then interrupt them in the continuance of their speeches: For he that is put out of his owne order, will goe forward, and backwards, and bee more tedious by parcels, then hee could haue been at once. But sometimes it is seene, that the *Moderator* is more troublesome, then the *Actor*. Iterations are commonly losse of time, but there is no such gaine of time, as to iterate often the state of the question. For it chaseth away many a frivolous speech, as it is comming forth. Long and curious speeches are as fit for Dispatch, as a Robe or Mante with a long traine, is for race. Prefaces, and passages, and excusations, and other speeches of reference to the person, are great waster

ESSAIES.

wastes of times, and though they seeme to proceede of modesty, they are brauery. Yet beware of being too materiall, when there is any impediment, or obstructiō in mens will. For preoccupation euer requireth preface: like a fomentation to make the vnguent enter. Above all things, order and distribution is the life of Dispatch: so as the distribution bee not too subtil: For hee that doth not diuide, will neuer enter well into businesse; and hee that diuideth too much, will neuer come out of it clearly. To chuse time, is to saue time, and an vnseasonable motion is but beating the ayre. There bee three parts of businesse; the preparation, the debate, or examination, and the perfection. Whereof if you looke for dispatch, let the middle only be the worke of many, and the first and last the worke of few. The proceeding
more w D 2 vpon

Of Love.

vpon some what conceiued in writing, doth for the most part facilitate Dispatch, For though it should be wholly reiected, yet that Negatiue is more pregnant of a direction, then an indefinite, as Ashes are more generatiue then dust.



12. Of Love.

One is the Argument
 L always of Comedies,
 and many times of Tragedies. Which sheweth well, that it is a passion generally light, and sometimes extreame. Extreame it may well bee since the speaking in a perpetuall Hyperbole, is comely in nothing, but Love. Neither is it meerely in the phrase. For whereas it hath bin well said, that the Arch-flatterer with whom

ESSAIES.

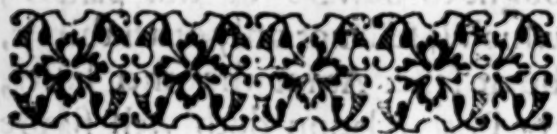
whom all the petty-flatterers haue intelligence, is a Mans selfe, certainly the louer is more. For there was neuer proud man thought so absurdly wel of himselfe, as the Louer doth of the person loued: and therefore it was well said, that it is impossible to loue, and to be wise. Neither doth this weakenesse appeare to others onely: and not to the party loued, but to the loued most of all, except the loue be reciproque. For it is a true rule, that Loue is euer rewarded either with the reciproque, or with an inward and secret contempt. By how much the more men ought to beware of this passion, which loseth not only other things, but it selfe. As for the other losses, the Poets relation doth well figure them: That he that preferred *Helena*, quitted the gifts of *Inno* and *Pallas*. For whosoeuer esteemeth too much of amorous affection, quitteth both

D 3

riches

221 *Of Loue.*

riches and wisdom. This passion hath his fouds in the very time of weakenesse; which are great prosperity, & great aduersity (though this latter hath beene lesse obserued). Both which times kindle Loue, and make it more feruent, and therefore shew it to be the child of folly. They doe best that make this affection keepe quarter, and seuer it wholly from their serious affaires, and actions of their life: for if it checke once with businesse, it troubleth Mens fortunes, and maketh Men, that they can no wayes bee true to their own ends.



13. *Of Friendship.*

THere is no greater Desert or Wildernesse then to bee without

ESSAIES.

out true Friendes. For without Friendship, society is but meeting. And as it is certaine, that in bodies inanimate, vnion strengtheneth any naturall motion, and weakeneth any violent motion: So amongst Men, Friendship multiplieth ioyes, and divideth griefes. Therefore whosoever wanteth fortitude, let him worshippinge *Friendship*. For the yoke of *Friendship* maketh the yoke of *Fortune* more light. There bee some, whose liues are, as if they perpetually plaid vpon a stage, disguised to all others, open onely to themselves. But perpetuall dissimulation is painefull; and hee that is all *Fortune*, and no *Nature*, is an exquisite *Huveling*. Liue not in continuall smother, but take some friends with whom to communicate. It will vnfold thy vnderstanding; it will evaporate thy affections; it will prepare thy businesse. A man may keep

Of Friendship.

a corner of his minde from his friend, and it be but to witnesse to himselfe, that it is not vpon facility, but vpon true vse of friendship that he imparteth himself. Want of true friends, as it is the reward of perfidious natures; so is it an imposition vpon great fortunes. The one deserue it, the other cannot scape it. And therefore it is good to retaine sincerity, and to put it into the reckoning of *Ambition*, that the higher one goeth, the fewer true Friends he shall haue. Perfection of friendship is but a speculation. It is friendship, when a man can say to himselfe, I loue this man, without respect of vtility. I am open hearted to him, I single him from the generality of those with whom I liue; I make him a portion of my owne wishes.

ESSAIES.



6. Of Atheisme.

14



I Had rather beleue
all the Fables in the
Legend, and the *Al-*
caron, then that this
vniuerfall Frame is
without a minde. And therefore
God never wrought Myracle to
convinçe Atheistes, because his
ordinary workes convince them.
Certainly a little *Philisophie* incli-
neth mans minde to *atheisme*,
but depth in *Philosophie*, bringeth
men about to Religion. For when
the minde of man looketh vp-
on second causes scattered, some-
times it resteth in them; but when it
beholdeth them confederate, and
knit

Of Atheisme.

knit together, it flies to providence, and *Deitie*. Most of all, that Schoole which is most accused of Atheisme doth demonstrate Religion. That is, the Schoole of *Leucippus*, and *Democrites*, and *Epicurus*. For it is a thousand times more credible, that foure mutable Elements, and one immutable fifth Essence, duely and eternally placed, neede no GOD: then that an Army of infinite small portions or seedes vnplaced, should haue produced this order, and beauty, without a diuine Marshall. The Scripture saith; *The Foole hath sayd in his heart, there is no God*. It is not said, *The Foole hath thought in his heart*. So as he rather saith it by rote to himselfe, as that he would haue, then that he can thoroughly belecue it, or to be perswaded of it. For none deny there is a God, but those for whom it maketh, that there were no God. *Epicurus* is charged that he
did

ESSAIES.

did but dissemble for his credits sake, when hee affirmed there were blessed natures, but such as enjoyed themselves, without hauing respect to the gouernment of the World. Wherein they say, he did temporize, though in secret, he thought, there was no God. But certainly hee is traduced; for his words are Noble and Diuine. *Non Deos vulgi negare profanum, sed vulgi opinionis Dijs applicare profanum.* *Plato* could haue said no more. And although hee had the confidence to deny the administration; he had not the power to deny the nature. The *Indians* of the West, haue names for their particular Gods, though they haue no name for God: as if the Heathens should haue had the names, *Iupiter, Apollo, Mars, &c.* But not the word *Deus*; which shewes yet they haue the notion, though not the full extent. So that against Atheists,

Of Atheisme.

theists, the most barbarous Sauages, take part with the subtillest Philosophers. They that deny a God, destroy mans Nobility. For certainly, Man is of kinne to the Beasts, by his body: and if hee bee not of kin to God by his Spirit, hee is a base and Ignoble Creature. It destroyes likewise magnanimitie, and the raising of humane nature. For take an example of a Dogge, and marke what a generositie and courage he will put on, when he findes himselfe maintained by a Man, which to him, is in stead of a God, or *Melior natura*: Which courage is manifestly such, as that Creature, without that confidence of a better nature then his owne, could neuer attaine. So man when hee resteth and assureth himselfe vpon Diuine protection and fauour: gathereth a force, and faith, which humane nature in it selfe could not obtaine. There-

ESSAIES.

Therefore as *Atheisme* is in all respects hatefull: So in this, that it depriueth humane nature of the meanes to exalt it selfe aboue humane frailtie. As it is in particular persons, so it is in Nations. Neuer was there such a State for magnanimity as *Rome*. Of this State, heare what *Cicero* saith; *Quam volumus licet, P. Cons. nos amemus, tamen nec numero Hispanos, nec robore Gallos, nec calliditate Pœnos, nec artibus Grecos, nec denique hoc ipso huius gentis & terra domestico, natinoque sensu, Italos ipsos & Latinos; sed pietate, ac Religione, atque hac vnâ sapientia quod Deorum immortalium numine omnia regi gubernarique perspectimus, omnes gentes, Nationesq; superamus.*



12. Of Superstition.



I were better to haue no opinion of God at all, then such an opiniō as is vnworthy of him, for the one is vnbeliefe; the other, is *Contumely* & certainly Superstition is the reproach of Deity. *Atheisme* leaues a Man to sence, to Philosophy, to naturall piety, to lawes, to reputation, all which may bee guides to vertue, though Religion were not: but superstition dismounts all these, and erecteth an absolute Tyranny in the minde of men. Therefore *Atheisme* did neuer perturb States; for it makes men wary of themselues, as looking no further: and we see the times

ESSAIES.

times inclined to *Atheisme*, as the time of *Augustus Cesar*, and our owne times in some Countries, were, and are, civill times. But Superstition, hath beene the confusi-
on of many States: and bringeth in a new *Primum Mobile*, that ravisheth all the Spheers of government. The master of Superstition is the people: and in all superstition, wisemen follow fooles; and arguments are fitted to practice, in reversed order. There is no such Atheist, as an Hypocrite, or Impostor: and it is not possible, but where the generality is superstitious, many of the leaders are Hypocrites. The causes of *Atheisme* are, divisions in Religion, scandall of Priests; and learned times, specially if prosperous; though for divisions, any one maine division, addeth zeale to both sides; but many divisions introduce *Atheisme*. The causes of superstition
are

Of Superstition.

are the pleasing Ceremonies: the
exceſſe of outward holineſſe, the
reverence of traditions, the Strata-
gems of Prelats for their owne am-
bition and lucre, & barbarous times,
ſpecially with calamities, & diſaſters.
Superſtition without this vail, is a
deformed thing, for as it addeth de-
formity to an Ape, to bee ſo like a
man: ſo the ſimilitude of ſuperſtiti-
on to Religion, makes it the more de-
formed. And as whoſome meate
corrupteth to little Worms: ſo good
formes and orders, corrupt into a
number of petty obſervations,



16. Of Wiſedome for a Mans ſelfe.

AN *Ant* is a wiſe Creature for it
ſelfe: But it is a ſhrowd thing
in

ESSAIES.

in an Orchard or Garden. And certainly, Men that are great lovers of themselves, waste the publike. Divide with reason betweene selfe-loue, and society : and be so true to thy selfe, as thou bee not false to others. It is a poore Centre of a mans actions, *Himselfe*. It is right earth. For that only stands fast vpon his owne Centre : whereas all things that haue affinity with the Heavens, moue vpon the Centre of another, which they benefit. The referring of all to a mans selfe, is more tolerable in a Sovereigne Prince ; because themselves are not themselves : but their good and evill is at the perill of the publike fortune. But it is a desperate evill in a Servant to a Prince, or a Citizen in a *Republike*. For whatsoever affaires passe such a Mans hand, he crooketh them to his owne ends : which must needs bee often *Eccentrique*, to the ends of his Master or State. Therefore

E

let

Of Discourse.

let Princes or States chuse such Ser-
vants, as haue not this marke; except
they meane their service should bee
made but the accellary. And that
which maketh the effect more pern-
tious, is, that all proportion is lost. It
were disproportion enough for the
Servants good to be preferred before
the Masters: But yet it is a greater ex-
treame, when a little good of the Ser-
vants, shall carry things against a
great good of the Masters. And yet
that is the case; for the good such ser-
vants receiue, is after the modell of
their owne fortune: but the hurt they
sell for that good, is after the modell
of their Masters *Fortune*. And cer-
tainely it is the nature of extreame
selfe-louers, as they will set an house
on fire, and it were but to roste their
Egges; and yet these men many times
hold credite with their Masters; be-
cause their studie is but to please
them, and profit themselues; and for
either

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of,
hea
this
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no
it;

ESSAIES.

either respect they will abandon the
good of their affaires.



17. Of Regiment of Health.



Here is a wisdom
in this, beyond the
rules of *Physicke* :
a mans owne Ob-
servations what he
finds good of, and
what he finds hurt
of, is the best *Physicke* to preserve
health. But it is a safer conclusiō to say
this agreeth not wel with me, therefore
I will not continue it; then this, I find
no offence of this, therefore I may vse
it: for strength of nature in youth,

E 2

palleth

Of Regiment of Health.

disfined
passeth ouer many excesses, which
are owing a man till his age. Dis-
cerne of the coming on of yeeres:
and thinke not to doe the same
things still. Certainly most lusty old
men catch their death by that ad-
venture; for age will not be edified.
Beware of sudden change in any
great point of diet, and if necessity
enforce it, fit the rest to it. For it is
a secret both in nature and State,
that it is safer to change many
things, then one. To be free minded
and cheerefully disposed at houres
of meate, and of sleepe, and of ex-
ercise, is the best precept of long
lasting. If you flie Physicke in health
altogether, it will be too strange for
your body, when you shall neede
it: if you make it too familiar, it
will worke no extraordinary effect,
when sicknesse commeth. Despise
no new accident in your body, but
aske opinion of it. In sicknesse
respect

ESSAIES.

respect health principally, and in Health action. For those that put their bodies to endure in health, may in most sicknesſes, which are not very sharpe, be cured onely with diet and tendering. *Celsus* could neuer haue spoken it as a Physician, had hee not beene a wise man withall: when hee giueth it for one of the great precepts of Health and lasting. That a man doe vary and interchange contraries; but with an inclination to the more benigne extreame, v^e fasting and full eating, but rather full eating; watching, and sleepe, but rather sleepe; sitting and exercise, but rather exercise, and the like. So shall nature bee cherished, and yet taught masteries. Physicians are some of them so pleasing and conformable to the humours of the patient, as they presse not the true cure of the disease; and some other are so regular, in proceeding according to Art for the dis-

Of Expences.

ease, as they respect not sufficiently the condition of the Patient. Take one of a middle temper, or if it may not be found in one man, combine two of both sorts: and forget not to call as well the best acquainted with your body, as the best reputed of for his faculty.



18. Of Expence.



Riches are for spending, and spending for honor & good actions. Therefore extraordinary expence must bee limited by the worth of the occasion, for voluntary vndoing may bee as will for a mans Countrey, as for the King-

ESSAIES.

Kingdome of *Heaven*. But ordinary
Expende, ought to bee limited by a
Mans estate, and governed with
such regard, as it be within his com-
passe, and not subiect to deceit, and
abuse of Servants; and ordered to
the best shew, that the Bills may bee
lesse then the estimation abroad. It
is no basenesse for the greatest to
descend and looke into their owne
Estates. Some forbear it not vpon
negligence alone, but doubting to
bring themselues into melancholie,
in respect they shall finde it broken.
But wounds cannot bee cured with-
out searching. He that cannot looke
into his owne estate at all, had neede
both choose well those whom
hee imployeth, and change them of-
ten: for new are more timorous, and
lesse subtile. Hee that can looke into
his Estate but seldome, had neede
turne all to certainties. In clearing
of a mans Estate, hee may as well

E +

hurt

Of Expence.

hurt himselfe in being too sudden, as in letting it runne on too long. For hastie selling is commonly as disadvantageable as interest. Besides, hee that cleeres at once will relapse: for finding himselfe out of straights, hee will revert to his customes. But hee that cleereth by degrees, induceth an habite of frugality, and gaineth as well vpon his minde, as vpon his Estate. Certainly who hath a State to repaire, may not despise small things; and commonly it is lesse dishonourable to abridge petty charges, then to stoope to petty gettings. A man ought warily to begin charges, which once begun must continue. But in matter that returne not, hee may be more magnificent.

19. Of

ESSAIES.



19. Of Discourse.



Some in their discourse desire rather commendation of wit, in being able to hold all Arguments in discerning what is true; as if it were a praise to know what might bee said, and not what should be thought. Some haue certaine common places, & Theames wherein they are good, and want variety: which kinde of poverty is for the most part tedious, and now and then ridiculous. The honorablest kinde of talke, is to giue the occasion, and againe to moderate and passe to somewhat else. It is good to varrie, and mixe speech
of

Of Wisedome.

to the present occasion with Argument: tales with reasons, asking of questions, with telling of opinions: and iest with earnest. But somethings are privileged from iest; namely, Religion, matters of State, great persons, any mans present businesse of importance, and any case that deserveth pittie; and generally men ought to finde the difference betweene saltnesse and bitternesse. Certainly hee that hath a *Satiricall* vaine, as hee maketh others afraid of his wit, so hee had neede bee afraid of others memory. Hee that questioneth much shall learne much, and content much: so specially if he apply his questions to the skill of the persons of whom hee asketh: For hee shall give them occasion to please themselves in speaking, and himselfe shall continually gather knowledge. If you dissemble sometimes your knowledge of that you are thought

to

ESSAIES.

to know, you shall bee thought another time to know that you know not. Speech of a mans selfe is not good often, and there is but one case wherein a man may commend himselfe with good grace, and that is in commending vertue in another, especially, if it bee such a vertue, as where vnto himselfe pretendeth. Speech of touch towards others, should bee sparingly vsed; for Discourse ought to bee as a field, without comming home to any man. Discretion of speech is more then eloquence; and to speake agreeably to him with whom wee deale, is more then to speake in good words, or in good order. A good continued speech without a good speech of interlocution, sheweth slownesse: and a good reply, or second speech without a good settled speech sheweth shallownesse, and weakenesse: as wee see in Beastes, that those
that

Of Seeming wise.

that are weakest in the course, are yet nimblest in the turne. To vse too many circumstances ere one come to the matter, is wearisome: to vse none at all, is blunt.



20. Of seeming Wise.

IT hath beene an opinion, that the *French* are Wiser then they seeme, & the *Spaniards* seeme wiser then they are: But howsoever it be betweene Nations, certainly it is so betweene Man and Man. For as the Apostle saith of *Godlinesse*: *Hauing a shew of Godlinesse, but denying the power thereof*: So certainly there are

ESSAIES.

are in point of Wisedome and sufficiency, that doe nothing or little very solemnly; *Magna conatu nugas*. It is a ridiculous thing, and fit for a Satire to persons of iudgements, to see what shifts these formalists haue, and what respectiues to make *Superficies* to seeme bodie, that hath depth and bulke. Some are so close and reserued, as they will not shew their Wares, but by a darke light: and seeme alwayes to keepe backe somewhat; and when they know within themselues, they speake of that they doe not well know; would neuerthelesse seeme to others, to know of that which they may not well speake: Some helpe themselves with countenance and gesture, and are wise by signes, as *Cicero* saith of *Piso*, that when hee answered him, hee fetched one of his brows vp to his forward, and bent the other downe to his chin: *Respondes altero*

Of Seeming Wise.

altero ad frontem sublato, altero ad mentem depresso supercilio, crudelitatem tibi non placere. Some thinke to beare it by speaking a great word, and being peremptory, and will goe on and take by admittance that which they cannot make good. Some, whatsoeuer is beyond their reach, they will seeme to despise or make light of, as impertinent or curious; and so would haue their *Ignorance* seeme iudgement. Some are neuer without a difference, and commonly by a musing men with a subtilty, blanch the matter, of whom *Gellius* saith: *Hominem delirum qui verborum minutijs rerum frangit pondera.* Of which kinde also, *Plato* in his *Protagoras* bringeth in *Prodicus* in scorne, and maketh him make a speech that consisteth of distinctions from the beginning to the end. Generally, such men in all deliberations, find ease to bee of the Negative

ESSAIES.

true side, and affect a credit to object
and fore-tell difficulties. For when
proportions are denyed, there is an
end of them, but if they be allowed,
it requireth a new worke; which false
point of wisdom, is the bane of bu-
sinesse. To conclude, there is no de-
caying Merchant, or inward Begger,
hath so many trickes to vphold the
credit of their wealth, as these empty
persons haue to maintaine the credite
of their sufficiency.



21. Of Riches.



Cannot call Riches bet-
ter then the baggage of
Vertue; the Romane
word is better *Impedi-
menta*; For as the bag-
gage

Of Riches.

gage is to an Army, so is Riches to Vertue: It cannot bee spared, nor left behinde; but it hindereth the March, yea, and the care of it sometimes loseth or distributeth the victory. Of great riches there is no reall vse, except it bee in the distribution; the rest is but conceit: O saith Salomon; *Where much is, there are many to consume it: and what hath the owner but the sight of it with his eyes?* The personall fruition in any man, cannot reach to feele great riches; there is a custody of them; or a power of Dole and donatiue of them, or a fame of them, but no solide vse to the owner. Doe you not see what fained prizes are set vpon little stones, and rarieties, & what workes of ostentation are vndertaken, because there might seeme to be some vse of great Riches? But then they may bee of vse to buy men out of dangers or troubles: As Salomon saith; *Riches are as a strong hold*

ESSAIES.

hold in the imagination of the Rich Man. But this is excellently expressed, that it is in *Imagination*; and not alwayes in fact. For certainly, great Riches haue sold more Men then they haue bought out. Seeke not proud Riches; but such as thou maist get iustly, vie soberly, distribute cheerfully, and leaue contentedly: Yet haue no abstract, nor fryerly contempt of them. But distinguish, as *Cicero* saith well of *Rabirius Posthumus*: *In studio rei amplificanda, apparebat, non avaritia pradam sed instrumentum bonitati, queri.* Neither trust thou much others, that seeme to despise them: For they despise them that despaire of them, and none worse, when they come to them. Be not pennywise; Riches haue wings; and sometimes they flie away of themselues: sometimes they must be set flying, to bring in more. Men leaue their riches eyther to their kindred, or to the

F pub.

Of Riches.

publike: and moderate portions prosper best in both. A great state left to an Heire, is as a lure to all the birds of prey round about to seize on him, if hee be not the better stablished in yeeres and iudgement. Likewise glorious gifts and foundations, are but the painted Sepulchres of *Almes*, which soone will putrifie, and corrupt inwardly. Therefore measure not thy advancements by quantity, but frame them by measure; and deferre not charities till death: for certainly, if a man weigh it rightly, he that doth so, is rather liberall of another mans, then of his owne.



22. Of Ambition.

Ambition is like choller; which is an humour that maketh men
active

ESSAIES.

active, earnest, full of alacritie, and stirring, if it bee not stopped. But if it bee stopped, and cannot haue his way, it becommeth adust, and thereby maligne and venomous. So ambitious men, if they finde the way open for their rising, and still get forward; they are rather busie then dangerous: but if they bee checked in their desires, they become secretly discontent, and looke vpon men and matters, with an euill eye: and are best pleased when things goe backward: which is the worst propertie that can bee in a seruant of a Prince or State. Therefore it is good for Princes, if they vse ambitious men, to handle it so, as they be still progressiue, and not retrograde: which because it cannot bee without inconuenience: it is good not to vse such natures at all. For if they rise not with their seruice, they will take order to make

Of Ambition.

their seruice fall with them. Of Ambitions, it is the lesse harmefull, the ambition to preuaile in great things; then that other to appeare in euery thing: for that breeds confusion, and marres businesse. He that seeketh to be eminent amongst able men, hath a great taske: but that is euer good for the publike. But hee that plots to be the onely figure amongst Cyphers is the decay of an whole Age. Honour hath three things in it; The vantage ground to doe good; The approach to Kings and principall persons: And the raising of a mans own Fortunes. He that hath the best of these intentions when hee aspireth, is an honest man: and that Prince that can discerne of these intentions in another that aspireth, is a wise Prince. Generally, let Princes and States chuse such Ministers, as are more sensible of duty, then of rising: and such as loue businesse rather vp-

ESSAIES.

on conscience, then vpon brauerie:
and let them discerne a busie nature
from a willing mind.



23. *Of young Men and Age.*



Man that is young
in yeeres, may be
old in houres: if he
haue lost no time.
But that happe-
neth rarely. Gene-
rally youth is like

the first cogitations, not so wise as the
second: For there is a youth in
thoughts, as well as in ages. Natures
that haue much heat, and great & vio-
lent desires and perturbations, are not
ripe for action, till they haue passed
the Meridian of their yeeres: but repo-
sed Natures may doe well in Youth:
as on the other side, heate and viuacity

Of young Men, &c.

in age is an excellent composition for businelle. *Young Men* are fitter to inuent, then to iudge: fitter for execution then for Counsell: and fitter for new proiects, then for settled businelle. For the experience of Age in things that fall within the counpasse of it, directeth them: but in things meerely new, abuseth them. The errors of young men are the ruine of businelle: But the errorrs of aged men amount but to this: that more might haue beene done, or sooner. Young men in the conduct and manage of Actions, embrace more then they can hold, stirre more then they can quiet, flie to the end, without consideration of the meanes and degrees, pursue some few principles, which they haue chanced vpon absurdly, care not to innouate, which drawes vnknowne inconueniences: vse extreame remedies at first: and that which doubleth all errorrs,
will

ESSAIES.

will not acknowledge nor retract them: like an vnready Horſe, that will neither ſtoppe nor turne. Men of age, obiect too much, conſult too long, adventure too little, repent too ſoone, and ſeldome drive buſineſſe home to the full period: but content themſelues with a mediocrity of ſucceſſe. Certainly, it is good to compound employments of both: for that will bee good for the preſent, becauſe the vertues of either Age may correct the defects of both: and good for ſucceſſion, that young men may bee learners, while men in age are Actors: and laſtly in reſpect of extreame accidents, becauſe authority followeth old men, and favour and popularity youth. But for the mortall part: perhaps youth will haue the preheminence, as age hath for the Politique. A certaine *Rabbie* vpon

Of Beauty.

the Text, *Your young Men shall see Visions, and your old Men shall dreame Dreames*: inferreth that young men are admitted neerer to God then old, because Vision is a cleerer revelation, then a Dreame. And certainly, the more a man drinketh of the World, the more it intoxicateth: and Age doth profite rather in the powers of vnderstanding, then in the vertues of the will and affections.

24. Of Beauty.

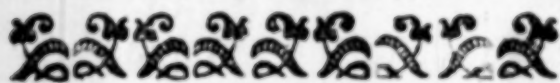
VERTUE is like a rich stone, best plaine set; and surely vertue is best set in a body that is comely, though not of delicate features; and that hath rather dignity of presence, then Beauty of respect. Neither is it almost scene, that very beautifull persons are otherwise of great vertue; as if nature were rather busie not to erre, then in labour

ESSAIES.

bout to produce excellency. And therefore they proue accomplished, but not of great Spirit; and studie rather behaviour then vertue. In *Beautie*, that of favour is more then that of colour; and that of decent and gracious motion, more then that of favour. That is the best part of beauty which a picture cannot expresse: no not the first sight of the life, and there is no excellent beauty, that hath not some strangenes in the proportion. A man cannot tell whether *Apelles*, or *Albert Durer* were the more Trifler. Whereof the one would make a personage by Geometricall proportions, the other, by taking the best partes out of diuers faces, to make one excellent. Such personages I thinke would please no bodie, but the Painter that made them. Not but I thinke a Painter may make a better Face then ever was: but hee must doe

Of Beauty.

doe it by a kinde of felicity (as a Musitian that maketh an excellent ayre in *Musicke*) and not by rule. If it bee true that the principall part of Beauty is in decent motion: certainly it is no marvaile, though persons in yeers seeme many times more amiable, *Pulchrorum Autummus pulcher*. For no youth can be comely, but by pardon, and considering the youth, as to make vp the comeliness. Beauty is as Summer Fruits, which are easie to corrupt, and cannot last: and for the most part, it makes a dissolute youth, & an age a little out of countenance: But yet certainly againe, if it light well, it maketh vertues shine, and vices blush.



25. Of Deformity.

DEformed persons are commonly even with natures: for as nature

ESSAIES.

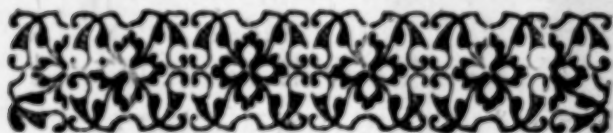
ture hath done ill by them, so doe they by nature, being for the most part (as the Scripture saith) voyde of naturall affection: and so they haue their reuenge of Nature. Certainly, there is a consent betweene the body and the mind, and where nature erreth in the one: shee ventureth in the other. *Vbi peccat in uno, periclitatur in altero.* But because there is in man an election touching the frame of his minde, and a necessitie in the frame of his body, the starres of naturall inclination, are sometimes obscured by the Sunne of discipline and vertue. Therefore it is good to consider of Deformitie, not as a signe, which is more deceiueable; but as a cause, which seldome faileth of the effect. Whosoeuer hath any thing fixed in his person, that doth induce contempt; hath also a perpetuall spurre in himselfe, to rescue and deliuer himselfe from
scorne.

Of Deformity.

scorne. Therefore all deformed persons are extreame bold: first, as in their owne defence, as being exposed to scorne: but in procelle of time, by a generall habit. Also, it stirreth in them industry, and specially of thiskind, to watch and obserue the weakenesse of others, that they may haue somewhat to repay. Againe, in their superiours, it quen- cheth ielousie towards them, as per- sons that they thinke they may at pleasure despise: and it laeth their competitors and emulators a sleepe: as neuer beleeuing they should bee in possibility of aduancement, till they see them in possession. So that vpon the whole matter, in a great wit, Deformity is an aduantage to rising. Kings in ancient times, and at this present in some Countries were wont to put great trust in Eu- nuches: because they that are enui- ous towards all, are more obnoxious
and

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and officious towards one. But yet their trust towards them, had rather beene as to good spials, and good whisperers; then good Magistrates, and Officers. And much like is the reason of deformed persons. Still the ground is, they will, if they be of spirit, seeke to free themselves from scorne: which must be either by vertue, or malice; and therefore they proue either the best of men, or the worst, or stranglie mixed,



26. *Of Nature in Men.*



Nature is often hidden,
sometimes overcome; sil-
dome extinguished: force
maketh nature more vio-
lent

Of Nature in Men.

lent in the returne: Doctrine and discourse make Nature lesse importune; but custome onely doth alter and subdue Nature. Hee that seeketh victory ouer his Nature let him not set himselfe to great, not to small tasks. For the first will make him dejected by often failes: and the second will make him a small proceeder though by often preuailings, And at the first let him practise with helps, as swimmers doe with bladders, or rushes: but after a time let him practise with disadvantages, as Dauncers doe with thicke shooes. For it breeds great perfection, if the Practise bee harder then the vse. Where Nature is mighty, and therefore the victory hard; the degrees had neede be, first to stay and arrest Nature in time: like to him that would say ouer the foure and twenty letters when hee was angry, then to goe lesse in quantitie; as if one should

ESSAIES.

should in forbearing Wine, come
fro drinking of healths, to a draught
a meale: and lastly, to discontinue
altogether. But if a man haue the for-
titude and resolution to infranchise
himselfe at once, that is the best:

*Optimus ille animi vindex ludentis
pectus*

Vincula qui rupit, adoluitque semel.

Neither is the ancient rule amisse,
to bend nature as a wand, to a con-
trary extream, whereby to set it right,
vnderstanding it; where the contrary
extream is not vice, Let not a man
force a habite vpon himselfe with a
perpetuall continuance, but with
some intermission. For both the
pause re-inforceth the new on-set;
and if a man that is not perfect be e-
uer in practice, hee shall as well pra-
ctice his errours, as his abilities, and
induce one habite of both: and
there

Of Nature in Men.

there is no meanes to helpe this but
by seasonable intermissions. A mans
nature is best perceived in private-
ness, for there is no affection in passi-
on, for that putteth a man out of his
precepts; and in a new case, for experi-
ment, for there custome leaveth him.
They are happy men, whose Natures
sort with their Vocations, otherwise
they may say, *Multiu incolā fuit anima
mea*, when they conuerse in those
things they doe not effect. In studies
whatsoever a man commandeth vp-
on himselfe let him set houres for it.
But whatsoever is agreeable to his
Nature, let him take no care for any
set times: For his thoughts will flie
to it of themselves, so as the
spaces of other busineses
or studies will
suffice.

ESSAIES.



37. Of Custome and Education.

2 /



Ens thoughts are much according to their inclination; their discourse and speeches according to their learning and infused opinions: But their deedes are after as they haue beene accustomed. And therefore as *Machiavell* well noteth (though in an evill-favoured instance) there is no trusting to the force of Nature; nor to the bravery of wordes: except it bee corroborate by custome. His instance is, that for the atchieving of a desperate conspiracy, a man should not rest vpon the fiercenes of any mans nature, or his resolute vndertakings, but take such a

G

one

Of Riches.

one as hath had his hands formerly in blood. But *Machiavell* knew not of a Fryer *Clement*, nor a *Ravilac*, nor a *Laurequy*, nor a *Baltazar Gerard*. Yet his rule holdeth still, that nature, nor the ingagement of words are not so forcible as custome. Onely Superstition is now so well advanced, that men of the first blood are as firme, as Butchers by occupation: and votary resolution is made equivoilent to custome, even in matter of blood. In other things the predominancy of custome is every where visible; in so much as a man would wonder to heare men professe, protest, ingage, giue great wordes, and then doe iust, as they haue done before: as if they were deade Images and Engines moved only by the wheeles of custome. Therefore since custome is the principall Magistrate of mans life: let men by all meanes endeavour to
obtaine

ESSAIES.

obtaine good Customes. Certainly
Custome is more perfect when it be-
ginneeth in young yeeres. This wee
call *Education*: which is nothing
but an early Custome. For it is true,
that late learners cannot so well take
the ply; except it be in some minde,
that haue not suffered themselves
to fixe, but haue kept themselves
open and prepared to receiue con-
tinuall amendment; which is ex-
ceeding rare. But if the force of Cu-
stome limple, and separate bee great:
the force of Custome copulate and
conioynd, and in troupe, is farre grea-
ter. For their example teacheth:
company comforteth: emulation
quickneth: Glory raiseth: so as in
such places the force of Custome
is in his exaltation. Certainly the
great multiplication of Vertues vp-
on humane nature, resteth vpon
societies well ordeined and Disci-
plined. For Common-wealths and

2. Of Fortune.

good governments, doe nourish vertue growne, but doe not mend the seeds. But the misery is, that the most effectuall meanes are now applied to the ends least to be desired.



28. Of Fortune.



It cannot be denied, but outward accidents conduce much to a Mans Fortune. Fauour, Oportune death of others; occasion fitting vertue. But chiefly the mould of a Mans fortune is in himselfe. And the most frequent of externall causes is, that the folly of one man is the Fortune of another. For no man prospers so suddenly, as by others errors. *Serpens nisi serpen-*
tem

ESSAIES.

semper comederit non fit Draco. Ouert,
and apparant vertues bring foorth
praise; but there be hidden and secret
vertues that bring foorth Fortune.
Certaine deliueries of a mans selfe,
which haue no name. The Spanish
word *Desemboltura* partly exprelleth
them, when there be no stonds nor
restiueneſſe in a mans nature. For so
saith *Liuy* well, after he had described
Cato Maior in these words; *In illo*
viro tantum robur corporis & animi
fuit, ut quocunque loco natus esset, for-
tunam sibi facturus videretur: He fal-
leth vpon that, that hee had *Versatile*
ingenium. Therefore if a man looke
sharpely and accentiuely, hee shall see
fortune: for though she be blind, yet
she is not inuisible. The way of for-
tune is like the milken way in the
skie, which is a meeting, or knot of
a number of small Starres: not scene
alunder, but giuing light together.
So are there a number of little and

Of Fortune.

scarce discerned vertues, or rather faculties and Customes; that make men fortunate. The Italians note some of them, such as a man would little thinke, when they speake of one that cannot doe an ill, they will throw in into his other conditions, that hee hath *Poco dimatto*. And certainly there bee not two more fortunate properties, then to haue a little of the foole, and not too much of the honest. Therefore extreame louers of their Countrey, or Masters, were neuer fortunate, neither can they be. For when a man placeth his thoughts without himselfe, hee goeth not his owne way. An halty fortune maketh an enterpriser and remouer; (the French hath it better *Interprenant*, or *Remnant*) but the exercised fortune maketh the able man. Fortune is to be honoured and respected and it be but for her daughters, *Confidence* and *Reputation*; for those two felicity

ESSAIES.

felicity breedeth: the first within a mans selfe; the latter, in others toward him. All wise men to decline the Envie of their owne vertues, vse to ascribe them to Providence, and Fortune. For so they may the better assume them. And besides, it is greatness in a man to bee the care of the higher powers. And it hath beene noted, that those that ascribe openly too much to their owne wisdom and policy, end infortunate. It is written that *Timotheus* the *Athenian*, after hee had in the account hee gaue to the state of his government, often interlaced this speech: *And in this,*

Fortune had no part; never prospered in any thing hee vndertooke afterwards.

delicacy breeds: the first within a



to ascribe them to Providence, and

Fortune. And besides, it is great

esteem them. And besides, it is great

Studies serue for delight,
for ornament, and for a-
bility; their chief vse for
delight, is in privatnes,
and retyring; for ornament, is in dis-
course: and for ability, is in iudge-
ment. For expert men can execute, but
learned men are fittest to iudge or cen-
sure. To spend too much time in the,
is *Stoath*; to vse them too much for
ornament, is *Affectation*; to make
iudgement wholly by their rules, is
the *Humour of a Schollar*. They per-
fect *Nature*, and are perfected by
Experience. Crafty men contemne
them, simple men admire them, and
wise men vse them. For they teach
not

ESSAIES.

not their owne vse, but that it is a
wisedome without them, and aboue
them, wonne by obseruation. Reade
not to contradict, nor to belecue,
but to weigh and consider. Some
Bookes are to bee tasted, others to
bee swallowed, and some few to bee
chewed and digested. That is, some
Bookes are to be read onely in parts;
others to be read, but not curiously;
and some few to be read wholly, and
with diligence and attention. Rea-
ding maketh a full man: Conference
a ready man: and writing an exact
Man. And therefore if a man
write little, hee had need haue a
great memory; If hee conferre lit-
tle, hee had neede haue a present
wit: and if hee reade little, hee had
neede haue much cunning, to seeme
to know that he doth not. *Histories*
make men wise, *Poets* wittie, the
Mathematickes subtrill, *Naturall*
Philosophie deepe, *Morall* Graue,
Logickes

Of Studies.

Logickes and Rhetoricks able to contend. *Abeunt studia in mores.* Nay, there is no stond or impediment in the wit, but may bee brought out by fit Studies: like as diseases of the bodie may bee appropriate exercises. Bowling is good for the Stone and Raines; Shooting for the Lungs and Breast; gentle walking for the stomacke; ryding for the head, and the like. So if a mans wit be wandering, let him studie the Mathematickes; if his wit bee not apt to distinguish, or finde difference, let him studie the Schoole-men; if it bee not apt to beate over matters, and to finde out resemblances, let him studie Lawyers cases. So every defect of the mind haue speciall receipt.



30. Of Ceremonies
and Respect.



E that is only real,
had neede haue ex-
ceeding great parts
of Vertue: as the
stone had neede to
be rich that is set
without foile. But
cōmonly it is in praise, as it is in gain:
For as the Prouerb is true, *That light
gaines, makes heauy Purser,* because they
come thicke, whereas great come,
but now and then: so it is true, that
small matters win great commenda-
tion, because they are continually
in vse, and in note. Whereas the
occasion of any great vertue, com-
meth

Of Ceremonies and respects.

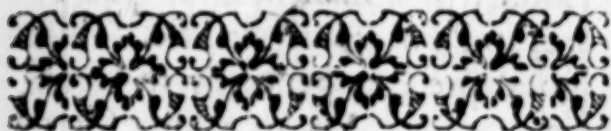
meth but on holy dayes. To attaine good formes, it sufficeth not to dispise them: for so shall a man obserue them in others: And let him trust himselfe with the rest. For if he care to expresse them, hee shall lose their grace: which is to be naturall and vnaffected. Some mens behauour is like a verse, wherein euery sillable is measured, how can a man comprehend great matters, that breaketh his minde too much to small obseruation? Not to vse Ceremonies at all, is to teach others not to vse them againe: and so diminisheth respect: especially they be not to be omitted to Strangers, and formall Natures. Amongst a mans Peeres, a man shall be sure of familiarity: And therefore it is good a little to keepe state: amongst a mans inferiours one shall be sure of Reuerence: and therefore it is good a little to be familiar. He that is too much in any thing

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thing, so that he giueth another occasion of faciey, maketh himselfe cheape. To apply ones selfe to others is good, so it be with demonstration that a man doth it vpon regard, and not vpon facilitie. It is a good precept, generally in seconding another. Yet to adde somewhat of ones owne, as if you will graunt his opinion, let it bee with some distinction, if you will follow his motions, let it bee with condition; if you allow his counsell, let it bee with alledging further reason. Men had neede beware how they bee too perfit in complements. For bee they neuer so sufficient otherwise, their enuiers will be sure to giue them that attribute to the disadvantage of their greater verue: It is losse also in businesse to bee too full of respects, or to be too curious in obseruing times and opportunities: *Salomon saith, Hee that*
conf-

Of Sutors.

*considereth the wind shall not sow, and he
that looketh to the Clouds shall not reape.*
A wise man will make more opportu-
nities then he finds,



31. Of Sutors.



Any ill matters are
vndertaken, and
many good mat-
ters with ill mindes.
Some embrace sutes
which neuer meane
to deale effectually
in them, but if they see there may
bee life in the matter by some other
meane, they will be content to win
a thanke, or take a second reward, or
at least to make vse in the meane
time of the Sutors hope. Some take
hold of sutes onely for an occasion

to

ESSAIES.

to crosse some other, or to make an
Information whereof they could
not otherwise haue apt pretext,
without care what become of the
suit when that turne is served. Nay,
some vndertake suites with a full
purpose to let them fall, to the end,
to gratifie the aduersē party or com-
petitor. Surely, there is in a sort a
right in every suit; either a right of
equity, if it bee a suit of controver-
sie; or right of desert, if it bee a suit
of petition. If affection leade a man
to faviour the wrong side in Iustice,
let him rather vse his countenance
to compound the matter then to ca-
rie it. If affection leade a man to fa-
vour the lesse worthy in desert, let
him doe it without depraving or dis-
abling the better deseruer. In suits
a man doth not well vnderstand, it
is good to refer them to some friend
of trust and iudgement, that may re-
port whether hee may deale in them
with

Of Sutors.

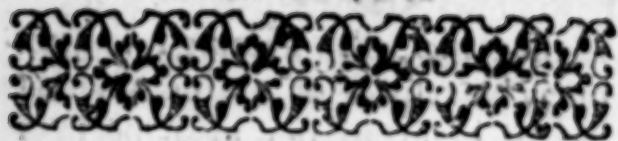
with honour, Sutors are so distasted with delayes and abuses, that plaine dealing in denying to deale in suits at first, and reporting the succelle barely, and in challenging no more thanks then one had deserved, is growne not onely honourable, but also gracious. In suits of favour, the first comming ought to take little place: so farre forth consideration may bee had of his trust, that if intelligence of the matter could not otherwise haue beene had, but by him, advantage bee not taken of the note, but the party left to his other meanes. To be ignorant of the value of a suit is simplicity, as well as to bee ignorant of the right thereof, is want of conscience. Secresie in suits is a great meane of obtaining: For voycing them to bee in forwardnesse, may discourage some kinde of Sutors, but doth quicken and awake others. But timing of the suits

ESSAIES.

is the principall. Timing I say, not onely in respect of the person that should grant it, but in respect of those which are like to crosse it. Let a man in the choise of his meane, rather chuse the fittest meane, then the greatest meanes, and rather them that deale in certaine things, then those that are generall. The reparation of a deniall is sometimes equall to the first graunt, if a man shew himselfe neither deiected, nor discontented, *Iniquum petas ut æquum feras*, is a good rule, where a man hath strength of fauour; but otherwise a man were better rise in his suite; for hee that would haue ventured at first to haue lost the Sutor, will not in the conclusion, lose both the Sutor and his owne former fauour. Nothing is thought so easie a request to a great person as his Letter; and yet if it be not in a good cause, it is so much out of his reputation.

H

33 Of



32. Of Followers and Friends.



Oftly followers are not to be liked, lest while a man maketh his traine longer, hee make his Wings shorter. I reckon to be costly, not them alone which charge the purse, but which are wearisome and importunate in suits. Ordinary Followers ought to challenge no higher conditions then countenance, recommendation, and protection from wrongs. Factionous followers are worse to be liked, which follow not vpon affection to him with whom they range themselves, but vpon discontentment conceiued against some other. Where.

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Whereupon commonly ensueth, that ill intelligence, that we many times see between great personages. Likewise glorious Followers are full of inconueniencie; for they teint businesse through want of secrecie, and they export honour from a man, and make him a returne in enuie. The following by certaine States, answerable to that which a great person himselfe professeth, as of Souldiers to him that hath beene imploied in the warres, and the like hath euer beene a thing ciuill, and well taken euen in Monarchies, so it bee without too much pompe or popularity. But the most honourable kind of following, is to bee followed, as one that apprehendeth to aduance vertue and desart in all sort of persons. And yet where there is no eminent oddes in sufficiencie, it is better to take with the more passible, then with the more able. In gouernment

Of Followers and Friends.

it is good to vse men of one, ranke equally: For to countenance some extraordinarily, is to make them insolent, and the rest discontent; because they may claime a due. But in fauour to vse men with much difference and election, is good; For it maketh the persons preferred more thankfull, and the rest more officious because all is of fauour. It is good not to make too much of any man at the first, because one cannot hold out that proportion. To be gouerned by one is not good, and to bee distracted with many, is worse; but to take aduice of some few friends, is euer honorable, *For lookers on, many times see more then Gamesters, and the vale best discovereth the hil.* There is little friendship in the world, and least of all betweene equals, which was wont to be magnified. That that is, is betweene *Superior* and *Inferior*, whose fortunes may comprehend the one other.

Of



33. *Of Negocia- ting.*



It is generally better to deale by speech, then by letter, and by the meditation of a third, then by a mans selfe. Letters are good, when a man would draw an answere by Letter backe againe, or when it may serue for a mans iustification afterwards to produce his owne letter, or where it may be danger to be interrupted or heard by pieces: to deale in person is good, when a mans face breedes regard, as commonly with inferiours, or in tender cases where a mans eye vpon the countenance of

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him

Of Negotiating.

him with whom one speaketh, may giue him a direction how far to goe, and generally where a man will reserue to himselfe libertie either to disauow, or to expound. In choise of Instruments it is better to chuse men of plainer sort, that are like to do that that is committed to them, and to report backe againe faithfully the successe, then those that are cunning to contriue out of other mens businesse, somewhat to grace themselues, and will helpe the matter in report for satisfaction sake. It is better to sound a person with whom one deales a far off, then to fall vpon the point at first, except you meane to surprise him by some short question. It is better dealing with men in appetite, then with those which are where they would be. If a man deale with another vpon conditions, the start or first performance is all, which a man cannot reasonably demand, except either the
nature

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nature of the thing bee such which must goe before, or else a man can perswade the other party, that hee shall still need him in some other thing, or else that he be counted the honester man. All practise is to discouer, or to worke. Men discouer themselves in trust, in passion, at vnawares, and of necessitie, when they would haue som-what done, and cannot finde an apt pretext. If you would worke any man, you must either know his nature and fashions, and so lead him; or his ends, and so perswade him; or his weaknesse or disadvantage, and so awe him, and so gouerne them. In dealing with cunning persons, wee must euer consider their ends to interpret their speeches; and it is good to say little to them, and that which they least looke for.



34. *Of Faction.*



Any haue an opinion not wise; That for a Prince to gouerne his estate, or for a great person to gouerne his proceedings according to the respect of Factions, is the principall part of pollicy: whereas contrariwise the chiefeft wisdom is either in ordering those things which are generall, and wherein men of seuerall factions doe neuerthelesse agree, or in dealing with correspondence to particular persons, one by one. But I say not, that the consideration of Faction is to bee neglected. Meane men must adhere, but great men that haue strength in themselves

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selues were better to maintaine themselves indifferent, and neutrall. Ye euen in beginners to adhere so moderately, as he bee a man of the one faction, which is passablest with the other, commonly giueth best way. The lower and weaker faction is the firmer in coniunction. When one of the factions is extinguished, the remaining subdiuideth: which is good for a second. It is commonly seene, that men once placed, take in with the contrary faction to that, by which they enter. The Traitor in factions lightly goeth away with it: For when matters haue stucke long in ballancing, the winning of some one man casteth them, and hee getteth all the thanks. The euen carriage betweene two factions, proceedeth not alwayes to moderation, but of a truenesse of a mans selfe, with end to make vse of both. Certainly, in *Italy* they hold it a little

Of Praise.

little suspicion in Popes, when they haue often in their mouth *Padre Commune*, and take it to a signe of one that meaneth to refer all to the greatnesse of his owne house.



35. of Praise.

PRaise is the reflection of vertue: but it is as the Glasse, or body is, which giueth reflection. If it bee from the common people, it is commonly false and nought; and rather followeth vaine persons, then vertuous: For the common people vnderstand not many excellent vertues; the lowest vertues draw praise from them, the middle vertues worke

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worke in them astonishment, or admiration; but of the highest vertues, they haue no sense or perceiuing at all. But shewes, and *Species virtutibus similes*, serue best with them. Certainly, Fame is like a Riuer that beareth vp things light and swolne; and drownes things weighty and solid: But if persons of quality and iudgement concur, then it is as the Scripture saith; *Nomen bonum instar unguenti fragrantis*; It filleth all round about, and will not easilie away. For the odors of Oyntments are more durable then those of flowers. There bee so many false points of praise, that a man may iustly hold it suspect. Some praises proceedes mecrely of flattery: and if he bee an ordinary flatterer, hee will haue certaine common attributes which may serue euery man: if he be a cunning flatterer, hee will follow the Arch-flatterer, which is a mans selfe, and
wherein

Of Praise.

wherein a man thinketh best of himselfe, therein the flatterer will uphold him most: But if he be an impudent flatterer, looke wherein a man is conscient to himselfe, that hee is most defectiue, and is most out of countenance in himselfe, that will the flatterer entitle him to perforce; *Spreta conscientia*. Some praises come of good wishes and respects, which is a forme due in ciuilitie to Kings and great persons, *Laudando precipere*, when by telling men what they are, they represent to them what they should be. Some men are praised maliciously to their hurt, thereby to stirre enuie and iea- lousie towards them; *Pessimus genus inimicorum laudantium*. Certainly moderate praise vsed with opportunity, and not vulgar, but appropriate, is that which doth the good. *Salomon* saith; *He that praiseth his Friend aloud, rising early, it shall*

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shall bee to him no better then a curse.
Too much magnifying of man or
matter, doth irritate contradiction,
and procure enuie and scorne.



37. Of Iudicature.



Iudges ought to remember, that their Office is *Ius dicere*, and not *Ius dare*; to interpret Law, and not to make Law, or giue Law; Else will it be like the presumption of the Church of *Rome*, which vnder pretext of exposition of scripture, vsurpeth and practiseth an Authoritie to adde and alter; & to pronounce that which they doe not finde, and by colour of Antiquity to introduce nouelty. Iudges ought to be more learned

Of Iudicature.

learned then witty; more reuerend
then plausible; and more aduised
then confident. Aboue all things,
integrity is their portion and pro-
per vertue. *Cursed* (saith the Law) *is*
he that remoueth the Land-Marke.
The mislaier of a Meere stone is too
blame. But it is the vniust Iudge that
is the capitall remouer of Land-
markes; when he defineth amisse of
Lands and property. One foule sen-
tence doth more hurt, then many
foule examples; for they doe but
corrupt the streame; the other cor-
rupteth the Fountaines. So saith
Salomon; Fons turbatus & vena cor-
rupta est iustus cadens in causa sua co-
ram aduersario; The office of Iud-
ges may haue reference vnto the
parties that sue; vnto the Aduocates
that plead; vnto the Clearkes and Mi-
nisters of Iustice vnderneath them;
and to the Soueraigne or state aboue
them.

There

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*There be (saith the Scripture) that
turne Iudgement into Worme-wood;
and surely there be also that turne it
into vinegar: For in-iustice maketh
it bitter, and delaies make it sower.
The principall duty of a Iudge, is
to suppress force and fraud; where-
of force is the more pernicious, the
more open: and fraud the more
close and disguised. Adde thereto
contentious suits, which ought to
bee spewed out as the surfeit of
Courts. A Iudge ought to prepare
his way to a iust sentence, as God
vseth to prepare his way, by railing
vallies, and taking downe hils: So
when there appeareth on either side
an high hand, violent prosecution,
cunning aduantages taken, combi-
nation, power, great counsell, then
is the vertue of a Iudge seene, to
make inequality equall; that he may
plant his iudgement as vpon an euen
ground. *Qui fortiter emungit, elicit
sanguine**

Of Indicatio.

sanguinem; And where the Wine-
prelle is hard wrought, it yeelds a
harsh Wine that tastes of the Grape-
stone. Iudges must beware of hard
constructions and stained inferen-
ces; for there is no worse to turne
then the torture of Lawes: specially
in case of Lawes penall; they ought
to haue care that that which was
meant for terror, be not turned in-
to rigour; and that they bring not
vpon the people that shower where-
of the Scripture speaketh; *Pluet su-
per eos liqueas*: For penall Lawes
pressed, are a shower of snares vpon
the people. In causes of life & death,
Iudges ought as farre (as the Law
permitteth) in Iustice to remember
mercy; and to cast a seuerer eye vpon
the example: but a mercifull eye vp-
on the person.

Patience and grauity of hearing,
is an essentiall part of Iustice, and an
ouer-speaking Iudge is no well tu-
ned

ESSAIES.

ned Cymball. It is no grace to a Iudge, first to finde that which hee might haue heard in due time from the Barre: or to shew quicknesse of conceit in cutting off counsell or euidences too short: or to preuent information by quetions, though pertinent. The parts of a Iudge are foure; to direct the euidence; to moderate length, repetition, or impertinency of speech; to recapitulate, select, and collate the materiall points of that which hath beene said; and to giue the rule and sentence, whatsoeuer is aboue these, is too much: and proceedeth cyther of glory and willingnesse to speake, or of impatience to heare, or of shortnesse of memory, or of want of a staid and equall attention. It is a strange thing to see, that the boldnesse of Aduocates should preuaile with Iudges; whereas they should imitate God, in whose seat they sit,
I who

Of Iudicature.

who represseth the presumptuous,
and giveth grace to the Modest.
But it is more strange, that the Cu-
stome of the time doth warrant Iud-
ges to haue noted fauourites, which
cannot but cause multiplication of
Fees, and suspicion of by-ways.
There is due from the Iudge to the
Aduocate, some commendation and
gracing, where causes are well hand-
led, and faire pleaded; especially
towards the side which obtaineth
not; For that vpholds in the Client
the reputation of his Counsell, and
beates downe in him the conceit of
his cause. There is likewise due to
the publike a cruill reprehension of
Aduocates, where there appeareth
cunning Counsell, grosse neglect,
slight information, indiscreet pres-
sing, or an overbold defence.

The place of Iustice is a hallow-
ed place; and therefore, not onely
the bench, but the foot-place and
pre-

ESSAIES.

cinets and purprize thereof, ought to bee preserued without scandall & corruption. For certainly *Grapes* (as the Scripture saith) *Will not be gathered of Thornes or Thistles*; neither can Iustice yeelde her fruite with sweetnesse, among the Briers and Brambles of catching and polling Clearks and Ministers. The attendance of Courts is subiect to foure bad instruments: First, certaine persons, that are sowers of suits, which make the Court swell, and the country pine. The second sort is of those that engage Courts in quarrels of iurisdiction, and are not truely *Amici Curie*, but *Parasiti Curie*, in puffing a Court vp beyond her bounds for their owne scraps and aduantage. The third sort is of those, that may bee accounted the left hands of Courtes, persones that are full of nimble and sinister Trickes and shifts, whereby they peruert

I 2 the

Of Iudicature,

the plaine and direct course of Courts, and bring Iustice into oblique lines and labyrinths. And the fourth is the Poler and exacter of Fees; which iustifies the common resemblance of the Courts of Iustice, to the bush, whereunto while the sheepe flies for defence in weather, hee is sure to lose part of his fleece. On the other side, an antient Clarke, skilfull in presidents, wary in proceeding, and vnderstanding in the busines of the Court, is an excellent finger of a Court; and doth many times point the way of the Iudge himselfe.

Lastly, Iudges ought aboue all to remember the conclusion of the *Roman* twelve Tables; *Salus populi suprema lex*; and to know that Lawes, except they bee in order to that end, are but things captious, and Oracles not well inspired. Therefore it is an happy thing in a State, when Kings and

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and States. doe often consult with Judges; and againe, when Judges doe often consult with the King and State: the one, when there is matter of Law interuenient in businesse of State: the other, when there is some consideration of State interuenient in matter of Law. For many times the thing deduced to Iudgement, may bee *Meum & tuum*, when the reason and consequence thereof may trench to point of estate: I call matter of estate not onely the parts of Soueraignty, but whatsoever introduceth any great alteration or dangerous president, or concerneth manifestly any great portion of people. And let no man weakely conceiue, that iust lawes, and true pollicie, haue any antipathy. For they are like the spirits, and sinewes that one moues within the other. Neither ought Iudges to be so ignorant of their owne right, as to

Of Vaine-glory.

thinke there is not left to them as a principall part of their office, a wise use and application of lawes. For, they may remember what the Apostle saith of a greater law then theirs, *Nos scimus quia lex bona est, Inde quia ea utatur legitime.*



37. Of Vaine-glory.

IT was pretily deuised of Esop, The flic sate vpon the Axeltree of the Chariot Wheele, & said, What a dust doe I raise? So are there some vaine persons, that whatsoeuer goeth alone, or mooues vpon greater meanes, they thinke it is they that carrie it. They that are glorious, must needes bee factious; for all brauery stands

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vpon comparisons: they must needs
be violent, to make good their owne
vaunts. Neither can they be secret,
and therefore not effectually, but ac-
cording vnto the *French* Prouerbe,
Beaucoup de bruit & peu de fruit,
Much bruit, little fruit. Yet cer-
tainly, there is vse of this quality in
civill affaires. Where there is an
opinion and fame to be created, ey-
ther of *Vérité* or *Grandeſſe*: these
men are good Trumpeters. Againe
as *Titus Livius* noteth in the case of
Antiochus and the *Ætolians*, There
are sometimes great effects of *croſſe*
lies; as if a man that should inter-
pose himselfe to negotiate betweene
two, should to eyther of them seue-
rally pretend, more interest then hee
hath in the other. And in this & the
like kinde, it often fals out, that some-
what is produced of nothing. For
lies are sufficient to breede Opini-
on, and Opinion brings on Sub-
stance.

Of Vaine-glory.

stance. But principally in cares if great enterprise, vpon charge, and aduventure such composition of glorious natures doth put life into busines, and those that are of solide and sober natures, haue more of the ballast, then of the saile. Certainly, *Vaine-glory* helpeth to perpetuate a mans memory, and *Vertue* was neuer so beholding to humane nature, as it receiued his ducat the second hand. Neither had the fame of *Cicero*, *Seneca*, *Plinius Secundus*, borne her age so well, if it had not beene ioyned with some vanity, in themselves; like vnto varnish, that makes Seelings not onely shine, but last. But all this while, when I speake of Vain-glory, I meane not of that proptie that *Tacitus* doth attribute to *Mucianus*, *Omnium qua dixerat feceratq; arte quadam ostentator*: For that proceedes not of Vanitie, but of a naturall magnanimitie and dis-

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discretion; and in some persons is not onely comely, but gracious. For excusations, cessions, modesty, it selfe well gouerned, are but arts of ostentation: and amongst those Arts there is none better, then that which *Plinius Secundus* speaketh of, which is to bee liberall of praise and commendations to others, in that wherein a mans selfe hath any perfection. For saith *Plinie* verie wittily; In commending another you doe your selfe right; for hee that you commend, is either superiour to you, in that you commend, or inferior. If he be inferiour, if hee bee so be commended; you much more: if he be superiour, if he be not so be commended, you

much lesse.



38. Of the Greatnesse
of Kingdomes.



HE speech of *Themistocles* which was arrogant in challenge, is profitable in Centure. Desired at a Banquet to touch a Lute, hee said, *He could not fiddle, but hee could make a small Towne to become a great City.* This speech, at a time of solace, and not serious, was vnciuill, and at no time could bee decent of a mans selfe. But it may haue a pretty application. For to speake truly of Politickes and Statesmen, there are sometimes, though rarely, those that can make a small estate great, and cannot fiddle, And there bee many that can Fiddle very cunningly, and

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and yet the procedure of their Art, is to make a flourishing estate ruinous and distressed. For certainly those degenerate Arts, whereby diuers Politiques and Gouvernours doe gaine both satisfaction with their Masters, and admiration with the vulgar, deserue no better name then Fiddling; if they adde nothing to the safety, strength, and amplitude of the states they gouerne. The greatnesse of a state in bulke or Territory, doth fall vnder measure; and the greatnesse of finances and reueneue, doth fall vnder computation: the population may appeare by musters, and the number of Cities & Towns by Chartes and Maps: but yet there is nothing amongst ciuill affaires, more subiect to error, then the right valuation and true iudgement concerning the greatnesse of an estate. Certainly there is a kind of resemblance betweene the kingdome of heauen, & the

Of the greatnesse of Kingdomes.

The Kingdome vpon the earth: The Kingdome of Heauen is compared not to any great Kernell, or Nut; but to a graine of Mustard; which is one of the least Graines, but hath in it a propertie and spirit hastily to get vp and spread. So are there States that are great in Territory and yet not apt to conquer or enlarge: And others, that haue but a small dimention or stemme, and yet apt to bee the foundation of great Monarchies: Walled Townes, storred Arecnals and Armories, goodly Stables, Elephants, (if you will) Masse of Treasure, number in Armies, Ordinance, and Artillerie, they are all but a sheepe in a Lyons skinne, except the breed and disposition of the people bee militarie. The helpe is mercenarie aides. But a Prince or State that reisteth vpon waged companies of forraine armes, and not of his owne Natiues, may spread

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spread his feathers for a time, but hee
will mew them soone after. The
blessing of *Indah* and *Issachar* will
neuer meet, to bee both the Lyons
whelpes, and the Asse laid betweene
buriens: Neither will a people o-
uercharged with Tributes, be euer
fit for Empire. Nobility and Gen-
tlemen multiplying in too great a
proportion, maketh the common
Subiect grow to bee a Peasant and
base Swaine, driuen out of heart, and
but the Gentlemans labourer: like as
it is in Copices, where if you leaue
your staddles too thicke, you shall
neuer haue cleane vnder wood, but
shrubs and bushes. And take away
the middle people, and you take a-
way the Infantry, which is the
Nerue of an Army: and you bring it
to this, that not the hundreth pole
will be fit for a Helmet, and so great
population and little strength. Cer-
tainely *Virgil* coupled Armes and
the

Of the greatnesse, &c.

the Plough together well, in the constitution of ancient *Italy*.

Terra potens armis atq; ubere gleba.

For it is the Plough that yeeldeth the best souldier, but how? maintained in plenty, and in the hand of owners, and not of meere labourers. Sedentary and within-doore Arts, and nice manufactures, that require rather the finger, then the hand or arme, haue in their nature a contrariety to a disposition militar: and generally, all warlike people are a little idle, and loue danger better then paine: neither must they be too much broken of it, if they shall bee preserued in vigor. No body can be healthfull without exercise, neither naturall body, nor politike; and to the politike body of a Kingdome or estate, a ciuill warre is as the heate of a feauer: but an honorable forraine warre

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warre is like the heate of exercise. At least, discoveries, Navigations, honourable succours of other States may keepe health: For in a slothfull peace, both courages will effeminate, and manners corrupt. States liberall of naturalization, are capable of greatnesse; and the iealous States that rest vpon the tribe and stirp, quickly want body to carry the boughes and branches. Many are the ingredients into the receipt for greatnesse. No man can by care taking, adde a cubit to his stature, in the little modell of a mans body. But certainly in the great frame of Kingdomes and Common-wealths, it is in the power of Princes or Estates by ordinances and constitutions, and manners which they may introduce, to sowe greatnesse to their posterity and succession. But these things are commonly left to chance.

41. Of Honour and Reputation.



THE winning of Honour, is but the reuealing of a mans Vertue and word without disadvantage, for some in their actions doe affect Honour and Reputation, which sort of men are commonly much talked of, but inwardly little admired; and some darken their vertue in the shew of it, so as they be vnder-valued in opinion: If a man performe that which hath not beene attempted before, or attempted and giuen ouer, or hath beene archieued, but not with so good circumstance, he shall purchase more honor, then by affecting a matter of greater difficulty or vertue, wherein he is but a follower. If a man so temper his actions, as in some one of them he doe content euery faction or
com-

Of Honor

cōbination of the people, the Musicke wil be the fuller. A man is an ill husband of his honor that entreth into any action, the failing wherein may disgrace him more, then the carying of it through can honour him. Discreet followers helpe much to reputation. Enuy, which is the canker of honor, is best distinguished by declaring a mans selfe in his ends, rather to seeke merit then fame, and by attributing a mans succelles rather to diuine prouidene and felicity, then to his vertue or pollicy. The true Marshalling of the degrees of Soueraigne Honour are these. In the first place are *Conditores*, Founders of States. In the second place, are *Legislatores*, Law-giuers, which are also called, *Second Founders*, or *Perpetui Principes*, because they gouerne by their Ordinances after they are gone. In the third place are *Liberatores*, Such as compound the long
K miseries

and Reputation.

miserics of ciuill warres, or deliuer their Countries from seruitude of strangers or tyrants. In the fourth place are *propagatores*, or *propugnatores imperij*, such as in honorable wars inlarge their Territories, or, make noble defence against inuadors. And in the last place, are *patres patrie*, which raigne lastly, and make the times good wherein they liue. Degrees of honour in subiects are first, *Participes curarum*; those vpon whom Princes doe discharge the greatest weight of their affaires, their *right hands* (as we call them.) The next, are *Duces belli*, Great Leaders, such as are Princes Lieutenants, and doe them notable seruices in the warres. The third, are *Gratiosi*, Favorites, Such as exceed not this scantling, to be a solace to the Soueraigne, and harnelesse to the people And the fourth, *negotij pares*, such as haue great place vnder Princes, and execute their places with sufficiency. *FINIS.*




Meditationes sacræ.

- 1 **O**F the workes of God and Man.
- 2 **O**F the miracles of our Saviour.
- 3 Of the innocency of the Dove, and the
wisdome of the Serpent.
- 4 Of the exaltation of Charity.
- 5 Of the moderation of cares.
- 6 Of earthly Hope.
- 7 Of Hypocrites.
- 8 Of Impostures.
- 9 Of the severall kinds of Imposture.
- 10 Of Atheisme.
- 11 Of Heresies.
- 12 Of the Church and the Scripture.



1. *Of the Workes of
God and Man.*

OD beheld all things,
which his hands had
made, and loe they were
all passing good. But
when man turned him a-
bout, and tooke a view of the workes
which his hands had made, hee found
all to be vanitie and vexation of spi-
rit: wherefore, if thou shalt worke in
the works of God, thy sweate shall be as
an oyntment of odors, and thy rest as
the Sabbath of God. Thou shalt trauell
in the sweate of a good conscience, and
shalt keepe holy-day in the quietnesse
& liberty of the sweetest contemplati-
ons. But if thou shalt aspire after the
glorious acts of men, thy working shal
be accompanied with compunction
and strife, and thy remembrance

Of the Miracles.

followed with distaste and vpbraidings, and iustly doeth it come to passe towards thee (O Man) that since thou which art Gods worke, doest him no reason in yeelding him well-pleasing seruice, euen thine owne workes also should reward thee with the like fruite of bitterneſſe.

2. Of the Miracles of our Saviour.

He hath done all things well.



True confession and applause : God when hee created all things, ſaw that euery thing in particular, and all thinges in generall were exceeding good, God the word in the Miracles which he wrought (now euery Miracle is a new Creation, and not according

of our Saviour.

according to the first Creation) would doe nothing which breathed not towards men fauour and bounty. *Moses* wrought Miracles, and scourged the *Egyptians* with many plagues. *Elias* wrought miracles, and shut vp Heauen, that no Raine should fall vpon the Earth, and againe brought downe from Heauen the fire of God vpon the Captaines and their bands. *Elizeus* wrought also, and called Beares out of the desert to deuoure young Children. *Peter* stricke *Ananias*, the sacrilegious Hypocrite, with present death; and *Paul*, *Elimas* the Sorceror with blindnesse, but no such thing did *Iesus*: the Spirit of God descended downe vpon him in the forme of a Doue, of whom he said; *You know of what Spirit you are.* The Spirit of *Iesus*, is the Spirit of a Doue, those Seruants of God, were as the Oxen of God treading out the Corne, and

Of the Miracles.

trampling the Straw downe vnder
their feete, but Iesus is the Lambe
of God, without wrath or iudge-
ments. All his Miracles were consu-
mate about mans body, as his Doc-
trine respected the soule of man: the
body of man needeth these things:
sustenance, defence from outward
wrongs, & medicine; it was hee that
drew a multitude of Fishes into the
Nets, that hee might giue vnto men
more libera!l prouision. He turned
water a litle worthy nourishment of
mans body, into wine, a more wor-
thy that glads the heart of man. He
sentenced the Fig-tree to wither for
not doing that duty whereunto it
was ordained, which is to beare fruit
for mens food: Hee multiplied the
scarcity of a few leaues and fishes to
a sufficiency to victuall an host of
people. He rebuked the winds that
threatened destruction to the Sea-
faring men: hee restored motion to
the

of our Saviour.

the lame, light to the blind, speech to the dumbe, health to the sicke, cleannesse to the Leprous, a right mind to those that are possessed, and life to the dead. No miracle of his is to be found to haue beene of iudgement or reuenge, but all of goodnes and mercy, and respecting mans body; for as touching Riches hee did not vouchsafe to doe any Miracle, saue one onely that tribute might be giuen to *Cesar*.

3. *Of the Innocency of the Dove, and the wisdom of the Serpent:*

The foole receiuerh not the word of wisdom, except thou discouer to him what he hath in his heart.

TO a Man of a peruerse and corrupt iudgement, al instruction or per-

Of the innocency of the Dove.

perswasion is fruitlesse and contemptible, which begins not with discovery, and laying open of the distemper, and ill complexion of the mind, which is to be recured, as a plaister is vnseasonably applied before the wound be searched: for men of corrupt vnderstanding, that haue lost all sound discerning of good and euill, come posselt with this preiudicate opinion, that they thinke all honesty and goodnes proceedeth out of a simplicity of manners, and a kinde of want of experience and vnacquaintance with the affaires of the World. Therefore except they may perceiue that those things which are in their harts, that is to say, their owne corrupt principles, and the deepest reaches of their cunning and rotnennelle, to bee thoroughly sounded and knowne, to him that goes about to perswade with them, they make but a play of the words
of

and wisdom of the Serpent.

of wisdom. Therefore it behoueth him which aspireth to a goodnesse, (not retired or particular to himselfe, but a fructifying and begetting goodnesse, which should draw on others) to know those points, which be called in the reuelation the deepes of Sathan. That he may speake with authoritie and true insinuation. Hence is the precept; *Try all things, and hold that which is good:* which endureth a discerning election out of an examination whence nothing at all is excluded, out of the same Fountaine ariseth that direction: *Be you wise as Serpents, and innocent as Doves.* There are neither teeth nor stings, nor venime, nor wreaths and foulds of Serpents, which ought not to bee all knowne, and as farre as examination doth lead, tried: neither let any man here, feare infection or pollution, for the Sunne entreth into sinkes and is not defiled. Neither

Of the Exaltation

there let any man thinke that herein he tempteth God, for his diligence and generality of examination is commanded, and God is sufficient to preserve you immaculate and pure.



4. Of the Exaltation of Charity.

If I haue reioyced at the overthrow of him that hated mee, or tooke pleasure when aduersity did befall him.



HE detestation or renouncing of Iob. For a Man to loue againe, where he is loued, it is the charitie of Publicans contracted by mutual profit & good offices, but to loue a mans enemies is one of the cunningest points

of Charity.

points of the Law of Christ, and an imitation of the diuine nature. But yet againe of this charity there be diuers degrees; whereof the first is, to pardon our enemies when they repent: of which Charity there is a shadow and Image, euen in noble beasts: for of Lyons it is a receiued opinion, that their fury and fiercenes ceaseth towards any thing that yeildeth and prostrateth it selfe. The second degree is to pardon our enemies, though they persist without satisfactions and submissions. The third degree is, not onely to pardon and forgiue, & forbear our enemies, but to deserue well of them, and to doe them good. But all these three degrees either haue, or may haue in them a certaine brauery and greatnesse of the minde, rather then pure Charity: for when a man perceiueth vertue to flow from himselfe, it is possible that he is puffed vp & takes
con-

Of the moderation

contentment rather in the fruite of his owne vertue, then in the good of his neighbours: but if any euill ouertake the Enemy from any other Coast, then from thy selfe, and thou in the inwardest motions of thy hart beest greeued and compassionate, and dost no wayes insult, as if thy dayes of right and reuenge were at the last come. This I interpret to be the height and exaltation of Charitie.

5. Of the Moderation of Cares.

Sufficient for the day is the euill thereof.

THere ought to be a man sure in worldly cares, otherwise they are both vnprofitable, as those which oppresse the mind, and astonish the iudgement, and prophane
as

of Cares.

as those which saue of a minde,
which promiseth to it selfe a certaine
perpetuities in the things of this
World, for wee ought to be daies-
men, and not to morrowes-men, con-
sidering the shortnesse of our time,
and as hee saith, *Laying hold on the
present day*; for the future things
shall in their turnes become present,
therefore the care of the present suf-
ficeth; and yet moderate cares (whe-
ther they concerne our particular,
or the Common-wealth, or our
Friends) are not blamed. But here-
in is a two folde excelsse; the one,
when the Chaine or Threed of our
cares, extended and spun out to an
ouer great length, and vnto times
too far off, as if we could binde the
Diuine prouidence by our promi-
sions, which euen with the heathen,
was alwayes found to bee a thing in-
solent and vnlucky, for those which
did attribute much to Fortune, and
were

Of the moderation of Care.

were ready at hand to apprehend with alacrity the present occasions, haue for the most part in their actions beene happy. But they who in a compasse wilddome haue entred into a confidence that they had belayed all enemies, haue for the most part encountered misfortune. The second excelle is, when wee dwell longer in our Cares, then is requisite for due deliberating, or firme resoluing: for who is there amongst vs that careth no more then sufficeth either to resolve of a course, or to conclude vpon an impossibility, and doth not still chew over the same things, and tread a maze in the same thoughts, and vanisheth in them without issue or conclusion: which kind of cares are most contrary to all diuine and humane respects.

of



6. Of Earthly Hope.

*Better is the sight of the eye, then
the apprehension of the minde:*

Preſence receiuing euery thing,
according to the naturall impres-
ſion, makes a better State and Go-
uernment of the minde, then theſe
ſame imaginations and apprehenſi-
ons of the minde: for the minde of
man hath this nature and propertie,
euen in the graueſt and moſt ſetled
wits, that from the ſenſe of euery
particular, it doth as it were bound
and ſpring forward, and take holde
of other matters, foretelling vnto it
ſelfe that all ſhall procure like vnto
that which beareth vpon the pre-
ſent

Of Earthly Hope.

sent sence: if the sence be of good, it easily runnes into an vn-limited hope, and into a like feare; when the sence is of euill, according as is said.

*The Oracles of hope doth oft abuse:
And that contrary.*

A froward souer-sayer is feare in doubts:

But yet of feare there may be made some vse, for it prepareth patience, and awaketh induitry.

*No shape of ill, comes new or strang to me,
All sorts set downe, yea and prepared be.*

But hope seemeth a thing altogether vnprofitable, for to what end serueth this conceit of good. Consider and note a little if the good fall out lesse then thou hopest, good though it bee, yet lesse because it is, it seemeth rather losse then benefit through thy excelsse of hope: if the good proue equall and proportionable

Of Earthly Hope.

ble in euent to thy hope, yet the flower whercof by the hope is gathered; so as when it comes, the grace of it is gone, and it seemes vse, and therefore sooner draweth on satiety: admit thy successe proue better then thy hope, it is a true gaine seems to bee made: but had it not beene better to haue gained the principall by hoping for nothing then the increase by hoping for lesse. And this is the operation of Hope in good fortunes, but in misfortunes it weakeneth all force and vigor of the minde, for neither is there alwaies matter of Hope, and if there bee, yet if it faile but in part, it doth wholly ouerthrow the constancy and resolution of the minde, and besides though it doth carrie vs through, yet it is a greater Dignity of minde to beare euils by fortitude and iudgement, then by a kinde of absenting and alienation

Of Earthly Hope.

nation of the mind from things present to things future, for that it is to hope. And therefore, it was much lightnesse in the Poets to faine hope to be as a counterpoyson of humane diseases, as to mitigate and allwage the fury and anger of them, whereas indeede it doth kindle and enrage them, and causeth both doubling of them and relapses. Notwithstanding we see that the greatest number of men, give themselves over to their imaginations of hope and apprehensions of the minde, in such sort, that vngratefull towards things past, and in a manner vnmindfull of things present, as if they were euer children and beginners, they are still in longing for things to come. *I saw all Men walking under the Sunne, resort and gather to the second person, which was afterwards to succeed, this is an euill disease, and a great idlenesse of the minde.*

But

Of Earthly Hope.

But perhaps you will aske the question, whether it be not better when things stand in doubtfull termes, to preluime the best, and rather hope well then distrust; specially seeing that hope doth cause a greater tranquillity of mind?

Surely I doe iudge a state of mind which in all doubtfull expectations is settled and stoteth not, and doeth this out of a good gouernment and composition of the affections, to bee one of the principall supports of mans life: But that assurance and repose of the mind, which only rides at Ancor vpon hope, I doe reiect as wauering and weake, not that it is not conuenient to foresee and presuppose out of a sound and sober coniecture, as well the good as the euill, that thereby wee may fit our actions to the probabilities & likelihoods of their euent, so that this be a worke of the vnderstanding and

L 3 iudge.

Of Earthly Hope.

iudgement, with a due bent and inclination of the affection: but which of you hath so kept his Hopes within limits, as when it is so, that you haue out of a watchfull and strong discourse of the minde set downe the better successe to be in apparancy the more likely, you haue not dwelt vpon the very muse and forethought of the good to come, and giuing scope and fauour vnto your minde, to fall into such cogitations as into a pleasant dreame; and this it is which makes the mind light, frothy, vnequall, and wandering; wherefore all our Hope is to bee bestowed vpon the heauenly life to come. But heere on earth the purer our sence is from the inflection and tincture of imagination, the better and wiser soule.

The sum of life to little doth amount.

*And therefore doth forbid a longer
count.*

Of



7. Of Hypocrites.

I demand mercy and not Sacrifice.

ALL the boasting of the hypocrites is of the workes of the first Table of the Law, which is of adoration and duty towards God; whereof the reason is double, both because such workes haue a greater pompe and demonstration of holiness, and also because they doe lesse crosse their affections and desires, therefore the way to conuict Hypocrites, is to send them from the workes of sacrifice to the workes of mercy, whence cometh that saying.

This is pure and immaculate religion with God the Father, to visit Orphanes and Widdowes in their tribulations.

Of Hypocrites.

And that saying: *Hee that loneth not his Brother whom hee hath seene, how can hee lone God, whom hee hath not seene.*

Now, there is another kinde of deeper and more extrauagant hypocritie: for, some deceiuing themselves, and thinking themselves worthy of a more neere accesse and conuersation with God, doe neglect the duties of Charitie towards their Neighbor, as inferiour matters; which did not indeed cause Originally the beginning of a monasticall life (for the beginnings were good) but brought in that excelsse and abuse which are followed after: For, it is truly sayd: *That the office of praying is a great office in the Church.* And it is for the good of the Church, that there be comforts of men freed from the cares of this world, who may with daily and deuout supplications and obseruances, sollicite the diuine Maie-

Of Hypocrites.

Maiestie, for the causes of the Church. But vnto this ordinance, that other hipocrisie is a nigh neighbour, neither is the generall institution to bee blamed, but those spirits which exalt themselues too high to be refrained: for euen *Enoch* which was saide to walke with GOD, did prophesie, as is deliuered vnto vs by *Iude*, and did endow the Church with the fruit of his prophesie which he left: and *Iohn Baptist*, vnto whom they did referre, as to the author of a Monasticall life, trauelled and exercised much in the ministry both of Prophesie and Baptizing, for as to these others, who are so officious towards God, to them belongeth that question: *If thou do iustly what is that to God, or what profit doth hee take by thy hands?* Wherefore, the works of mercy, are they which are the workes of Distinction, whereby to finde out Hypocrites. But with Heretikes

Of Impostors.

retikes it is contrary, for as Hypocrites with their dissembling holynesse towards God, doe palliate and couer their iniuries towards men; so Heretikes by their mortality and honest cariage towards men, insinuate and make a way with their blasphemies against God.



8. Of Impostors.

Whether we be transported in minde it is to Godward.

Or whether wee be sober it is to youward.



His is the true Image and true Temper of a man, and of him that is Gods faithfull Workeman, his cariage and con-

Of Impostors.

conuersation towards God, is full of passion, of zeale, and of tramisles, thence proceede groanes vnspeakeable, and exultings, likewise in comfort, rauishment of spirit and agonies. But contrariwise, his carriage and conuersation towardes men, is full of mildnesse, sobriety, and applyable demeanor. Hence is that saying. *I am become all things to all men*, and such like. Contrary it is with Hypocrites and Impostors, for they in the Church, and before the people set themselves on fire, and are carried, as it were, out of themselves, and becomming as men inspired with holy furies, they set heaven and earth together: but if a man did see their solitary and seperate Meditations, and conuersation wherevnto God is onely priuy, hee might towards God, finde them not onely cold and without vertue, but also full of ill Nature and Leauen; *Sober*

Of the kindes of Imposture.

ber enough to God, and transported on-
ly towards men.




9. Of the seuerall kinds of imposture.



Avoiding prophane strangenesse of
words, and oppositions of knowledge, falsly
so called.

Avoid fond and idle fables :

Let no man deceiue you by high
Speech.

 Here are three formes
of speaking, which are
as it were the Stile,
and phrase of Impo-
sture: the first kinde is
of

V

of the kindes of Imposture.

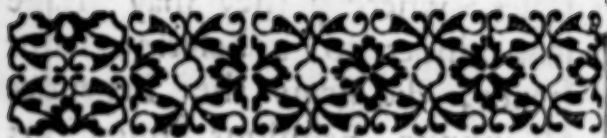
of them, who as soone as they haue gotten any subiect or matter; doe straight cast it into an Art, inuventing new termes of Art, reducing all into diuisions and distinctions, thence draweth assertions or oppositions, and so framing Oppositions by questions and answers. Hence issueth the Copwebbes and clatterings of the Schoole-men.

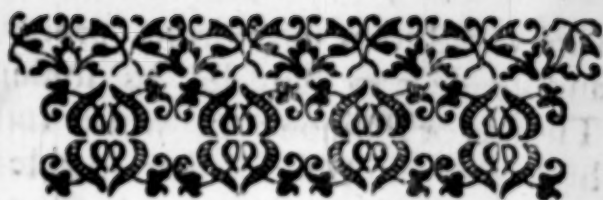
The second kinde is of them, who out of the vanity of their witte (as Church-Poets) doe make and deuise all variety of Tales, Stories, and examples, whereby they may leade Mens mindes to a beleefe; from whence, did grow the Legendes and infinite Fabulous inuentions and Dreames of the auncient Heretikes.

The third kind, is of them, who fill Mens eares with mysteries, high Parables, Allegories, and Illusions; with Mysticall and profounde
forme

Of the kinds of Imposture.

forme many of the Heretikes also made choise of. By the first kinde of these, the Capacity and Wit of man is fettered and entangled; by the second, it is trained on, and inueigled: by the third, it is astonish-
ed and enchanted, but by eue-
ry of them, the while
it is seduced and
abused.





10. *Of Atheisme.*

*The Foole hath said in his heart
there is no God.*



First it is to bee noted,
that the Scripture saith,
The Foole hath said in
his heart, & not thought
in his heart, that is to say,
he doth not so fully thinke it in iudge-
ment, as hee hath a good will to be of
that beliefe, or seeing it makes not
for him that there should be a God,
hee doth seeke by all meanes accor-
dingly to perswade and resolue him-
selfe

of Atheisme.

selfe, and studies to affirme, proue and verifie it to himselfe, as some Theame or Position: All which labour, notwithstanding that sparkle of our Creation light, whereby men acknowledge a Deitie burned still within, and in vaine doth hee strieve vtterly to alienate it, or put it out, so that it is out of the corruption of his Heart and Will, and not out of the Naturall apprehension of his Braine and Conceit, that hee doth set downe his opinion as the Comickall Poet sayth, *Then came my Minde to be of mine opinion*, as if himselfe and his Minde had beene two diuers things: therefore, the Atheist had rather said and held it in his heart, then thought or beleueed in his heart that there is no GOD. Secondly, it is to be obserued, that hee hath said in his Heart, and not spoken it with his Mouth. But againe you shall note, that this smothering

Of Atheisme.

thering of this perswasion within the heart, commeth to passe for feare of gouernment, and of speech amongst men: for as he saith; *To deny God in a publike Argument were much, but in a familiar conference, were currant enough.* For if this bridle were remoued, there is no Heresie which would content more to spread and multiply, and disseminate it selfe abroad, then Atheisme, neither shall you see those men, which are drencht in this frenzie of minde to breath almost any thing else, or to inculcate euen without occasion, any thing more then speech tending to Atheisme, as many appeare in *Lucretius* the Epicure, who makes of his inuectiues against Religion, as it were a burthen or verse of returne to all his other discourses: the reason seemes to bee, for that the Atheist not relying sufficiently vpon himselfe, floating in

M

minde

Of Atheisme.

minde and vnsatisfied, and induring within many faintings, and as it were sales of his opinion, desires by other mens opinion, agreeing with his, to be recovered and brought againe: for it is a true saying.

Who so laboureth earnestly to proue an opinion to another, himselfe distrusts it. Thirdly, it is a Foole that hath so said in his heart, which is most true, not onely in respect that he hath no tast in those things which are supernaturall and diuine: but in respect of humane and ciuill wisdom: for first of all, if you marke the wits and dispositions which are enclined to Atheisme, you shall find them light, scoffing, impudent, and vaine: briefly, of such a constitution, as is most contrary to wisdom and morall grauity.

Secondly, amongst States-men and politikes, those which haue bin of greatest depths and compasse
and

Of Atheisme.

and of largest and most vniuersall vnderstanding, haue not onely in cunning made their profit in seeming religious to the people, but in truth haue beene toucht with an inward sence of the knowledge of Deitie, as they which you shall euermore note to haue attributed much to Fortune and Prouidence.

Contrariwise, those who ascribed all things to their owne cunning and practises, and to the immediate and apparant causes: and as the Prophet saith; *Haue sacrificed to their owne Nets*, haue beene alwaies but petty counterfeite Statesmen, and not capable of the greatest actions.

Lastly, this I dare affirme in knowledge of Nature, that a little naturall Philolophy, and the first entrance into it, doth dispose the opinion to Atheisme: But on the
M 2 other

Of Heresies.

other side, much naturall Philosophy,
and wading deepe into it, will bring
about mens minds to Religion:
wherefore Atheisme every way
seemes to bee ioyned and combined
with folly and Ignorance, seeing no-
thing can be more iustly allotted to
bee the saying of Fooles then this,
There is no God.



II. Of Heresies.

*You erre, not knowing the Scriptures,
nor the power of God.*

THis Canon is the Mother of all
Canons against Heresie: the cau-
ses of error are two: the ignorance
of

Of Heresies.

of the will of God, and the ignorance or not sufficient consideration of his power: the will of God is more reuealed by the Scriptures, and therefore the precept is; *Search the Scriptures*: The will of God is more reuealed by the Creatures, and therefore the precept is: *Behold and consider the Creatures*: So is the fulnesse of the power of God to bee affirmed, as wee make no imputation to his will; so is the goodnesse of the will of God to bee affirmed, as wee make no derogation from his power: Therefore true Religion teared in the meane, betwixt superstition, with superstitious Heresies one the one side, and Atheisme, with prophane Heresies on the other: Superstition reiecting the light of the Scriptures, and giuing it selfe ouer to vngrounded Traditions and writings doubtfull, and not canonicall, or too new Reuelations, or to vnttrue

Of Heresies.

Interpretations of the Scriptures, themselves doe forge and dreame many things of the will of G O D, which are strange and farre distant from the true sence of the Scriptures: But Atheisme and Theomachy rebelleth and mutineth against the power of God, giuing no Faith to his word, which reuealeth his will, vpon a discredit and vnbeliefe of his power, to whom all things are possible. Now, those Heresies which spring out of this Fountaine, seeme more hainous then the other: for euen in ciuill government it is held an offence in a higher degree, to deny the power and authority of a Prince, then to touch his honour and fame. Of these Heresies which derogate from the power of God beside plaine Atheisme, there are three degrees, and they haue all one and the same mystery: for all Antichristianity worketh in a mystery, that is, vnder the shadow

Of Heresies.

shadow of good, and it is this, to free and deliuer the will of God from all imputation and asperſion of euill.

The firſt degree, is of thoſe who make and ſuppoſe two principles, contrary, and fighting one againſt the other; the one of good; the other of euill.

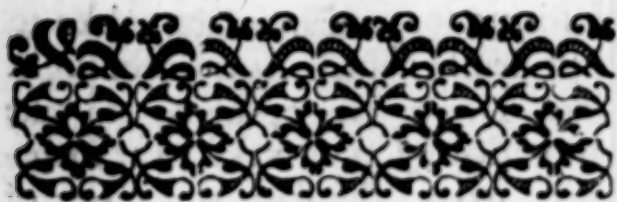
The ſecond degree, is of them to whom the Maieſty of God ſeemes too much wronged, in ſetting vppe and erecting againſt him another aduerſe and oppoſite principle. namely, ſuch a principle as ſhould bee actiue and affirmatiue, that is to ſay; cauſe or Fountaine of any Eſſence or being: therefore reiecting all ſuch preſumption, they doe neuertheleſſe bring in againſt God a principall Negative, and Priuatiue, that is a cauſe of not being and ſubſiſting, for they will haue it to be an inbred proper worke, and Nature

Of Heresies.

of the matter and Creature it selfe, of it selfe to turne againe, and resolve into confusion and nothing, not knowing that it is an effect of one and the same omnipotency, to make nothing of somewhat, as to make somewhat of nothing. The third degree is of those, who abridge and restraine the former opinion onely, to those humane actions which partake of sinne: which actions, they will haue to depend substantiuely and originally, and without any sequell or subordination of causes vpon the will; and make, and set downe, and appoint larger limits of the knowledge of God, then of his power, or rather of that part of Gods power (for knowledge it selfe is a power (whereby hee knoweth) then of that by which hee moueth and worketh, maketh him foreknowne some things idle, and as a looker on, which hee doth not predestinate

Of Heresies.

destinate nor ordaine. Not vnlike to that deuise which *Epicurus* brought into *Democritus* opinion, to take away destiny, and make away to fortune, to wit; the starre and slippe of *Attemus*, which alwayes of the wiser sort was reiected as a friuolous shift: but whatsoever depends not of God as Author and principall by inferior linkes and degrees, that must needs be in place of God, and a new principle, and a certaine vsurping God: wherefore worthily is that opinion refused, as an indignity and derogation to the Maiesty and power of God, and yet it is most truely affirmed, that God is not the author of euill, not because hee is not author, but because not as of euill.



12. *Of the Church and
the Scriptures.*

Thou shalt protect them in thy Tabernacle, from the contradiction of tongues.

TH E contradiction of tongues, doth euery where meet with vs out of the Tabernacle of God; therefore whether soeuer thou shalt turne thy selfe, thou shalt finde no end of Controuersies, except thou withdraw thy selfe into that Tabernacle. Thou wilt say tis true, and that it is to be vnderstood of the vnity of the Church: but heare and note, there was in the Tabernacle the Arke, and in the Arke the testimony or Tables
of

Of the Church, &c.

of the Law : what dost thou tell mee
of the husk of the Tabernacle with-
out the Kernell of the Testimony.
The Tabernacle was ordained for
the keeping and deliuering ouer
from hand to hand of the testimony;
In like manner, the custody and pas-
sing ouer of the Scriptures is com-
mitted vnto the Church: But the
life of the Tabernacle is
the Testimonie.

FINIS.



OF
The colours
of Good and Euill,
a Fragment.



Cvi ceterae partes vel sectae secundas unanimiter deferunt, cum singula principatum sibi vendicent, melior reliquis videtur. Nam primas quaeque ex zelo videtur sumere, secundas autem ex vero tribuere.

2 Cuius excellentia vel exuperantia melior, id toto genere melius.

3 Quod ad veritatem refertur maius est quam quod ad opinionem. Modus autem & probatio eius quod ad opinionem pertinet haec est. Quod quis si clam putaret fore facturum non esse.

4 Quod rem integram servat bonum, quod sine receptu est malum. Nam se recipere non posse impotentia genus est, potentia autem bonum.

5 Quod ex pluris constat, & divisilibus est maius quam quod ex paucioribus & magis unum: nam omnia per partes considerata maiora videntur quare & pluralitas partium magnitudinem

nitudinem praese fert, fortius autem
operatur pluralitas partium si ordo
absit, nam inducit similitudinem in-
finiti, & impedit comprehensionem.

6 Cuius priuatio bona, malum;
cuius priuatio mala, bonum.

7 Quod bono vicinum, bonum;
quod a bono remotum, malum.

7 Quod quis culpa sua contraxit,
maius malum; quod ab externis impo-
nitur, minus malum.

9 Quod opera, & virtute nostra
partum est, maius bonum; quod ab a-
lieno beneficio vel ab indulgentia for-
tuna delatum est, minus bonum.

10 Gradus priuationis maior vi-
detur quam gradus diminutionis; &
rursus gradus inceptionis maior vi-
detur, quam gradus incrementi.

In



IN deliberatiues
the point is, what
is good, and what
is euill, and of
good what is
greater, and of
euill what is lesse.

So that the perswaders labour
is to make things appeare good
or euill, and that in higher or
lower degree, which as it may
be performed by true and solide
reasons, so it may bee represen-
ted also by colours, popularities
and circumstances, which are of
such force, as they sway the or-
dinary iudgement eyther of a
weake Man, or of a wise Man,
not

not fully and considerately attending and pondering the matter. Besides their power to alter the Nature of the subject in appearance, and so to leade to error, they are of no lesse vse to quicken and strengthen the opinions and perswasions which are true : for reasons plainly delivered, and alwayes after one manner, especially with fine and fastidious mindes, enter but heauily and dully : whereas, if they be varied and haue more life and vigor put into them by these formes and insinuations, they cause a stronger apprehension, and many times suddenly winne the minde to a resolution. Lastly, to make a true and safe iudgement, nothing can be of greater vse and defence to the minde,

N

then

them the discovering and reprehension of these Colours, shewing in what cases they hold, and in what they deceive: which as it cannot be done, but out of a very Vniuersall knowledge of the Nature of things, so being performed, it so cleareth mans Iudgement and election, as it is the lesse apt to slide into any errour.





A Table of the Colours, or
apparances of Good and Euill,
and their Degrees, as places of Per-
swasion, and Disswasion, and their
seuerall Fallaxes, and the
Elenches of them.

*C*um cetera partes vel secta secun-
das unanimiter deferunt, cum sin-
gula principatem sibi vindicent, melior
reliquis videtur. Nam primas quaeque
ex zelo videtur sumere, secundas autem
ex vero & merito tribuere.



SO Cicero went about to
proue the Sect of Acade-
miques, which suspended
all alseueration, for to be
the best; for, saith hee, aske a Stoicke
N 2 which

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which philosophie is true, he will preferre his owne. Then aske him which approacheth next the truth, hee will confesse the Academiques. So deale with the Epicure, that will scant indure the Stoick to be in sight of him, so soone as hee hath placed himselfe hee will place the Academiques next him.

So if a Prince tooke diuerse competitors to a place, & examined them severally, whom next themselves they would rarest commend, it were like the ablest man should haue the most second voyces.

The fallax of this colour happeneth oft in respect of enuie, for men are accustomed after themselves and their owne fashion, to incline vnto them which are softest, and are least in their way, in despight and derogation of them that hold them hardest to it. So that this colour of melioritie and preheminance is of a
signe

of good and euill.

signe of enervation and weaknesse.

2. *Cuius excellentia: vel exuperantia
melior, id toto genere.*

APpertaining to this, are the
formes: *Let vs not wander in gene-
ralities: Let vs compare particular with
particular, &c.* This appearance, though
it seeme of strength, and rather Logi-
call then Rhetoricall, yet is very oft a
fallax.

Sometime because some things are
in kind very casuall, which if they es-
cape, proue excellent, so that the kind
is inferiour, because it is so subiect to
perill, but that which is excellent be-
ing proued is superiour, as the blos-
som of *March*, and the blossom of
May, whereof the French verse goeth;
Burgeon de Mars enfans de Paris.

Si un eschape, iben vant dix.

So that the blossom of *May* is ge-
nerally better then the blossom of
March, and yet the best blossom of

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March is better then the best Blossome of May. Sometimes because the Nature of some kinds is to bee more equall, and more indifferent, and not to haue very distant degrees, as hath beene noted in the warmer climates, the people are generally more wise, but in the Northern climate, the wits of chiefe are greater. So in many armies, if the matter should bee tried by duell betweene two Champions, the victory should goe on the one side, and yet if it be tryed by the grosse, it would goe on the other side: for excellencies goe as it were by chance, but kinds goe by a more certaine Nature, as by Discipline in Warre.

Lastly, many kindes haue much refuse, which counteruaile that which they haue excellent, and therefore generally mettall is more precious then Stone; and yet a Diamond is more precious then Gold.

of good and euill.

3 *Quod ad veritatem refertur maius est quam quod ad opinionem. Modus autem & probatio eius quod opinionem pertinet hæc est. Quod quis si clam putarent fore facturus non esset.*

SO the Epicures say to the Stoicks
Sfelicity placed in vertue. That it
is like the felicity of a Player, who if
he were left of his Auditor and their
applause, hee would straight bee out
of heart and countenance, and there-
fore they call Vertue *Bonum theatrale*;
But of riches the Poet saith:

*Populus me sibilat,
At mihi plaudo.*

And of pleasure,

*Grata sub ima,
Gaudia corde premens, vultu
simulate pudorem.*

The fallax of this colour is somewhat
subtrill, though the answer to the ex-
ample bee ready, for Vertue is not

N 4

chosen

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chosen *propter aurum popularum*. But contrariwise, *Maxime omnium te ipsum reuerere*, so as a vertuous man will be vertuous in *solitudine*, and not onely in *theatro*, though percase it will be more strong by glory and Fame, as an heate which is doubled by reflection: But that denieth the supposition, it doth not reprehend the fallax, whereof the reprehension is a law, that vertue (such as is ioyned with labour and conflict) would not be chosen but for fame and opinion, yet it followeth not, that the chiefe motiue of the election should not be reall and for it selfe, for fame may be onely *causa impulsiva*, and not *causa constituens*, or *efficiens*. As if there were two horses, and the one would doe better without the Spur then the other: but againe, the other with the Spur would farre exceed the doing of the former, giuing him the Spurre also, yet the latter will be iudged to be

of good and euill.

be the better horse, and the former as to say, *Tuſſ*, the life of this horse is but in the *Spurre*, will not serue as to a wise iudgement: for since the ordinary Instrument of Horsemanship is the *Spurre*, and that it is no matter of impediment, or burden, the horse is not to bee recounted the lesse of which will not doe well without the *Spurre*, but rather the other is to be reckoned a delicacie, then a vertue; so Glory and Honour are the *Spurres* to Vertue: and although vertue would languish without them, yet since they be alwayes at hand to attend vertue, vertue is not to be saide the lesse chosen for it selfe, because it neederh the *Spurre* of Fame and Reputation: and therefore that position, *Nota eius rei quod propter opinionem & non propter veritatem eligitur, hac est quod quis siclampus putaret fore facturus non esse* is reprehended.

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4 *Quodrem integram seruat bonum
quod sine receptis est malum. Nam se
recipere non posse impotentia genus est,
potentia autem bonum.*

Hereof *Esop* framed the Fable
of the two Frogs that consulted
together in the time of Drowth,
(when many plashes that they had
repayred to) were dry, what was to
be done, and the one propounded
to goe downe into a deepe Well, be-
cause it was like the water would not
faile there; but the other answered,
yea, but if it doe faile, how shall wee
get vp againe. And the reason is,
that humane actions, are so vncer-
taine and subiect to perils, as that
seemeth the best course which hath
most passages out of it. Apertaining
to this periwasion, the formes are,
*you shall engage your selfe, on the other
side, Tantum, quantum voles sumes*
ex

of good and euill.

ex fortuna, you shall keepe the matter in your owne hand. The reprehension of it is, *That proceeding and resolving in all actions is necessary*. For as hee saith well, *not to resolve, is to resolve*, and many times it breedes as many necessities, and engageth as far in some other sort, as to resolve. So it is but the couetous Mans disease translated in power, for the couetous man will enioy nothing, because hee will haue his full store and possibilitie to enioy the more, so by this reason, a man should execute nothing because hee should bee still indifferent, and at libertie to execute any thing. Besides necessity and this same *iacta est alea*, hath many times an aduantage, because it awaketh the powers of the minde, and strengtheneth endeaour, *Ceteris pares necessitate certe superiores istsis*.

5 Quod

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5. *Quod ex pluribus constaret diuisibilibus est melius maius quam quod ex paucioribus & magis unum: nam omnia per partes considerata maiora videntur quare & pluralitas partium magnitudinem praefert, fortius autem operatur pluralitas partium si ordo absit, nam inducit similitudinem infiniti, & impedit comprehensionem.*

THIS Colour seemeth palpable, for it is not pluralitie of parts, without maioritie of parts, that maketh the totall greater, yet neuertheless, it often carries the minde away, yea, it deceiueth the sence, as it seemeth to the eye a shorter distance of way, if it be all dead and continued, then if it haue trees or buildings, or any other markes, whereby the eye may divide it. So when a great minded man hath diuided his Chests and Coynes, and Bags, he seemeth to himselfe

of good and euill.

selfe richer then hee was, and therefore a way to amplifie any thing, is to breake it, and to make Anatomie of it in seuerall parts, and to examine it according to severall circumstances. And this maketh the greater shew if it bee done without order, for confusion maketh things muste more, and besides what is set downe by order and diuision, doth demonstrate that nothing is left out or omitted, but all is there, whereas if it bee without order, both the minde comprehendeth lesse that which is set downe, and besides it leaueth a suspicion, as if more might bee sayd then is exprest. This Colour deceiueth, if the minde of him that is to be perswaded, doe of it selfe ouerconceiue or preiudge of the greatness of any thing, for then the breaking of it will make it seeme lesse, because it maketh it to appeare more according to the truth, and therefore
it

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if a man be in sicknesse or paine, the time will seeme longer without a Clocke or houre-glasse then with it, for the minde doth value euery moment, and then the houre doth rather sum vp the moments, then diuide the day. So in a dead plain the way seemeth the longer, because the eye hath preconceiued it shorter then the truth: and the frustrating of that maketh it seeme longer then the truth. Therefore, if any man haue an ouer great opinion of any thing, then if another thinke by breaking it into seuerall considerations, he shall make it seeme greater to him, hee will be deceiued; and therefore, in such cases it is not safe to deuide, but to extoll the entire still in generall. Another case wherein this Colour deceiueth, is, when the matter broken or deuided is not comprehended by the sence or made at once in respect of the distracting or scattering

of good and euill.

ring of it, and being intire, and not diuided, is comprehended, as an hundred pounds in heaps of fīue pounds will shew more then in one grosse heape, so as the heapes bee all vpon one Table to be seene at once, otherwise not; as Flowers growing scattered in diuers beds, will shew more then if they did grow in one Bed, so as all those beds be within a Plotte, that they be obiect to view at once, otherwise not; and therefore men, whose liuing lieth together in one Shire, are commonly counted greater landed, then those whose liuing is dispersed, though it bee more, because of the notice and comprehension. A third case, wherein this Colour deceiueth, and it is not so properly a case or reprehension, as it is a counter-colour, being in effect, as large as the Colour it selfe, and that is, *Omnis compositio indigentia cuiusdam videtur esse particeps*, because

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cause if one thing would serue the
turne it were euer best, but the defect
and imperfections of things that hath
brought in that helpe to peece them
vp as it is said, *Martha, Martha, at-
tendis ad plurima, unum sufficit.* So
likewise herupon Esop framed the
fable of the Fox and the Cat, whereas
the Fox bragged what a number of
shifts and deuises he had to get from
the Hounds, and the Cat said he had
but one, which was to climbe a tree,
which in prooffe was better woorth
then all the rest, whereof the prouerbe
grew: *Malta nouit Vulpes, sed felix
unum magnam.* And in the morall of
this fable, it comes likewise to passe:
That a good sure friend is a better
help at a pinch, then all the stratagems
and policies of a mans owne wit. So it
falleth out to be a common error in
negociating, whereas men haue ma-
ny treasons to induce or perswade,
they strue commonly to vtter and vse
them

of good and euill.

them all at once, which weakeneth
them. For it argueth as was said, a
needinesse in euery of the reasons
by it selfe, as if one did not trust to
any of them, but fled from one to
another, helping himselfe onely with
that. *Et quæ non proficit singula multa
inuuant.* Indeede in a set speech in an
assembly, it is expected a man should
cite all his reasons in the case hee
handleth, but in private perswasions
it is alwayes a great errour. A fourth
case wherein this Colour may be re-
prehended, is, in respect of that same
Vis unita fortior, according to the
tale of the French King, that when the
Emperours Ambassador had recited
his Masters stile at large, which con-
sisteth of many countries & domini-
ons: the French K. willed his Chan-
cellor, or other Minister, to repeat o-
uer *France* as many times, as the o-
ther had recited the seuerall Domini-
ons, intending it was equiuolent
with

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with them all, & more compacted and vnited. There is also appertaining to this colour another point, why breaking of a thing doth helpe it, not by way of adding a shew of magnitude vnto it, but a note of excellency and rarietie : whereof the formes are *Where shall you finde such a concurrence ? Great, but not compleat,* for it seemes a litle worke of nature or Fortune, to make any thing in his kinde greater then ordinary, then to make a strange composition. Yet if it bee narrowly considered, this Colour will bee reprehended or encountered by imputing to all excellencies in compositions a kind of pouerty, or at least a casualtie or jeopardy, for from that which is excellent in greatnes, somewhat may be taken, or there may bee a decay, and yet sufficiently left, but from that which hath his price in composition if you take away any thing, or any part doe faile, all is disgrace.

of good and euill.

6 *Cuius priuatio bona, malum, cuius priuatio mala, bonum.*

THE formes to make it conceiued, that that was euill which is changed for the better, are: *Hee that is in Hell, thinkes there is no other Heauen. Statis quercus, Acorns were good till Bread was found, &c.* And of the other side, the formes to make it conceiued, that that was good which was chaunged for the worse, are; *Bona magis carendo quam fruendo sentimus: bona a tergo formosissima: Good things neuer appeare in their full beantie, till they turne their backe, and bee going away, &c.* The reprehension of this Colour is, that the good or euill which is remoued may be esteemed good or euill comparitiuely, and not positiuely or simply. So that if the priuation be good, it followes not the former conditi-

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on was euill, but lesse good; for the flower or blossome, is a positiue good, although the remoue of it to giue place to the fruit, be a comparitiue good. So in the tale of *Aesop*, when the olde fainting man in the heate of the day cast downe his burthen, and called for death; and when death came to know his will with him, said, it was for nothing, but to helpe him vp with his burthen again: It doth not follow, that because death which was the priuation of the burthen, was ill, therefore the burthen was good. And in this part the ordinary forme of *Malum necessarium*, aptly reprehendeth this Colour: for *Privatio mali necessarium est mala*, and yet that doth not conuert the nature of the necessary euill, but it is euill.

Againe, it commeth sometimes to passe, that there is an equalitie in the change of priuation; and as it were a *Dilemma boni*, or a *Dilemma mali*,

of good and euill.

mali, so that the corruption of the one good, is a generation of the other. *Sorti pater aquus utrique est:* and contrary, the remedy of the one euill, is the occasion and commencement of another, as in *Scilla* and *Charibdis*.

7 *Quod bono vicinum bonum, quod a bono remotum, malum.*

Such is the nature of things, that things contrary and distant in Nature and qualitie, and also seuered and disioyned in place, and things like and consenting in qualitie are placed, and as it were quartered together, for partly in regard of the Nature, to spread, multiply, and infect in similitude; and partly, in regard of Nature, to breake, expell, and alter that which is disagreeable and contrary, most things doe either associate, and drawe

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neere to themselves the like, or at least assimilate to themselves that which approacheth neere them, and doe also driue away, chase, and exterminate their contraries. And that is the reason commonly yeelded why the middle Region of the ayre should be coldest, because the Sunne and Starres are either hot by direct beames or by reflection. The direct beames heate the vpper Region, the reflected beames from the Earth and Seas, heate the lower Region. That which is in the middest, being furthest distant in place from these two Regions of heate, are most distant in nature that is coldest, which is that they tearme cold or hot, *Per antiperistasin*, that is; inuironing by contraries, which was pleasantly taken hold of by him that said, that an honest man in these dayes, must needes be more honest then in ages heretofore: *Propter antiperistasin:*
be-

of good and euill.

because the shutting of him in the middest of contraries must needes make the honesty stronger and more compact in it selfe. The reprehension of this colour is, first many things of amplitude in their kind doe as it were ingrolle to themselves all, and leaue that which is next them most destitute, as the Shoots or Vnderwood that grow neere a great and spread Tree, is the most pynd and shrubby wood of the fildes, because the great Tree doth depriue and deceiue them of the sap & nourishment, so hee saith well, *Dumis serui maxime serui*: and the comparison was pleasant of him, that compared Courtiers attendant in the Courts of Princes, without great place or office, to fasting-dayes which were next the Holy daies but otherwise were the leanest dayes in all the weeke.

Another reprehension is, that

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things of greatnelle and predomi-
nancy, though they doe not extenu-
ate the things adioyning in sub-
stances, yet they drowne them and
obscure them in shew & appearance;
and therefore the Astronomers say,
that whereas in all other Planets con-
iunction is the perfectest amity: the
Sun contrariwise is good by aspect,
but euill by coniunction.

A third reprehension is, because
euill approcherh to good sometimes
for concealment, sometimes for
protection: and good to euill, for
conuersion and reformation. So Hy-
pocritie draweth neere to Religi-
on for couert and hiding it selfe:
Sape latet vitium proximitate boni,
and Sanctuary men which were
commonly inordinate men, and ma-
lefactors, were wont to bee neere
to Priests and Prelates, and holy men;
for the Maiestie of good things is
such, as the Confinnes of them are re-
uerend

of good and euill.

uerend. On the other side, our Saviour charged with neerenelle of Publicans and Rioters, said: *The Physician approacheth the sicke, rather then whole.*

8 *Quod quis culpa sua contraxit, minus malum, quod ab externis imponitur, minus malum.*

THE reason is, because the sting and remorse of the mind accusing it selfe, doubleth all aduersitie: Contrariwise, the considering and recording inwardly, that a Man is cleere and free from fault, and iust imputation, doth attemper outward calamities. For if the will bee in the sence, and in the Conscience both; there is a gemination of it; but if euill be in the one, and comfort in the other, it is a kind of compensation: so the Poets in Tragedies doe make the most passionate

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nate lamentations, and those that fore-run finall dispaire, to bee accusing questioning, and torturing of a mans life.

Seque unum clamat causamque caputque malorum. And contrariwise, the extremities of worthy Persons haue beene annihilated in the consideration of their owne good deserving. Besides, when the euill cometh from without, there is left a kinde of euaporation of griefe, if it come by humane iniury, either by indignation and meditating of reuenge from our selues, or by expecting of fore-conceiuing, that *Nemesis* and retribution will take hold of the Authors of our hurt, or if it be by fortune or accident, yet there is left a kinde of expostulation against the diuine powers. *Atq, Deos atque astra vocat crudelia mater.*

But where the euill is deriued from a mans owne fault, there all strikes deadly

of good and euill.

deadly inwards and suffocateth. The reprehension of this colour is, first in respect of hope, for reformation of our fault is in *Nostra protestate*, but amendment of our fortune simply is not. Therefore *Demosthenes* in many of his Orations saith thus to the people of *Athens*; That which hauing regard to the time past is the worst point and circumstance of all the rest; that as to the time to come is the best: What is that? Euen this, that by your sloth, irresolution, and misgouernment, your affaires are growne to this declination, and decay. For had you used and ordered your meanes and forces to the best, and done your parts euery way to the full, and notwithstanding your matters should haue gone backward in this matter as they doe, here had bin no hope left of recovery or reputation, but since it hath beene onely by our own errors &c. So *Epictetus* in his degrees saith, The worst state of man is to excuse ex-
terne

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terne things better then that to accuse any mans selfe, and best of all to accuse neither.

Another reprehension of this Colour, is in respect of the well bearing of euils, wherewith a man can charge no body but himselfe, which maketh them the lesse.

Leue sit quod benefertur onus.

And therefore many natures, that are either extreemely proud, and will take no fault to themselves, or else very true, and cleauing to themselves (when they see the blame of any thing that fells out ill, must light vpon themselves) haue no other shift but to beare it out well, and to make the least of it; for as wee see when sometimes a fault is committed, and before it be knowne who is too blame, much a doe is made of it, but after if it appeare to be done by a Sonne, or by a Wife, or by a neere friend, then it is light made of. So much

of good and euill.

much more when a man must take it vpon himselfe. And therefore it is commonly scene, that Women that marry Husbands of their owne chusing against their Friends consents, if they be neuer so ill vsed yet you shall seldome see them complaine, but set a good face on it.

9 *Quod opera, & virtute nostrapartum est, maius bonum, quod ab alieno beneficio vel ab indulgentia fortuna donatum est, minus bonum.*

THE reasons are first the future hope, because in the fauour of others, or the good winds of Fortune, wee haue no state or certaintie in our endeauours, or abilities wee haue. So as when they haue purchased vs one good fortune, wee haue them as ready and better edged and inuironed to procure another.

The formes be, *You haue won this*
by

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by play, you haue not onely the Water, but you haue the receit, you can make it againe if it be lost, &c. Next, because these properties which we enioy by the benefit of others, carrie with them an obligation, which seemeth a kind of burthen, whereas the other which deriue from our selues are like the freest Parents, *Absque aliquo ind. pendendo*, and if they proceede from Fortune or Prouidence, yet they seeme to touch vs secretly with the reuerence of the diuine powers, whose fauours wee taste, and therefore worke a kinde of Religious feare and restraint, whereas in the other kinde, that comes to passe, which the Prophet speaketh. *Laetantur exultans, immolant plagis, suis, & sacrificant rebus suis.*

Thirdly, because that which cometh vnto vs without our owne vertue, yeeldeth not that commendation and reputation, for actions of
great

of good and euill.

great felicity may draw wonder, but praise lesse; as Cicero said to Caesar, *que miremur, habemus, que laudemus expectamus.*

Fourthly, because the purchases, or our owne industry, are ioyned commonly with labour and strife; which giues an edge and appetite, and makes the fruition of our desires more pleasant. *Suavis cibus a uenatu.*

On the other side, there bee foure counter Colours to this Colour rather then reprehensions, because they be as large as the colour it selfe, first because felicity seemeth to bee a character of the fauour and loue of the diuine powers, and accordingly worketh both confidence in our selues, and respect and authoritie from others. And this felicitie extendeth to many casuall things, whereunto the care or vertue of man cannot extend, and therefore seemeth

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with to be at large good, as when
 Cato saide to the Saylor, *Casarem
 paratorem fortunam eius*, if hee had said,
Et virtutem eius, it had beene small
 comfort against a Tempest, other-
 wise then if it might seeme vpon me-
 rit to induce fortune.

Fourthly, whatsoeuer is done by ver-
 tue and industry, seemes to bee done
 by a kind of habit and art, and there-
 vpon open to bee imitated and fol-
 lowed, whereas felicitie is imitable:
 so we generally see, that things of
 Nature seeme more excellent then
 things of art, because they bee imita-
 ble; for, *Quod imitabile est, potentia
 ignobilius est.*

Thirdly, Felicity commendeth
 those things which cometh with-
 out our owne labour; for they seeme
 gifts, and the other seemes penny
 worths: whereupon Plutarch saith
 elegantly of the acts of Dionysius, who
 was

of good and euill.

was so fortunate, compared with the acts of *Agésilas* and *Epaminondas* That they were like *Homers verses*, they ran so easily and so well. And therefore it is the word we giue vnto Poetrie, terming it a happy vaine, because facility serueth euer to come from happinelle.

Fourthly, this same *prater spem, vel prater expectatum*, doth increase the price and pleasure of many things, and this cannot be incident to those things, that proceed from our owne care and compasse.

10 Gradus priuationis maior videtur quam gradus diminutionis; & rursus gradus inceptionis maior videtur, quam gradus incrementi.

IT is a position in the *Mathematicques*, that there is no proportion betweene somewhat and nothing, therefore the degree of nullity and

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quoddity or act, seemeth larger then the degrees of increase and decrease, as to a monocolous it is more to loole one eye, then to a man that hath two eyes. So if one haue lost diuers children, it is more griefe to him to loose the last, then all the rest: because hee is *spes gregis*. And therefore, *Sibilla* when shee brought her three Bookes, and had burned two, did double the whole price of both the other, because the burning of that had beene *gradus prinationis*, and not *diminutionis*. This colour, is reprehended first in those things, the vse and seruice whereof, resteth in sufficiency, competency, or determinate quantity: as if a man be to pay one hundredth pounds vpon penalty, it is more to him to want 12. pence, then after that 12. pence supposed to bee wanting, to want ten shillings more; so the decay of a mans estate seemes to be most touched in the degree, when

of good and euill.

when hee first growes behind, more
then afterwards when hee proues
nothing worth And hereof the com-
mon formes are, *Sera in fundo parsimo-*
nia, and as good neuer a whit, as ne-
uer the better, &c. It is reprehended
also in respect of that Notion, *Cor-*
ruptio unius generatio alterius: so that
gradus priuationis is many times lesse
matter, because it giues the cause
and motiue to some new course. As
when *Demosthenes* reprehended the
people, for harkning to the conditi-
ons offered by King *Phillip*, being
not honourable nor equall, he saith
they were but elements of their sloth
and weakenesse, which if they were
taken away, necessity would teach
them stronger resolutions. So Doc-
tor *Hector* was wont to say to the
Dames of *London*, when they com-
plained they were they could not tell
how, but yet they could not endure
to take any Medicine, hee would tell
P 2 them,

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them, their way was onely to bee sicke, for then they would be glad to take any medicine.

Thirdly, this colour may be reprehended, in respect that the degree of decrease is more sensitiue, then the degree of priuation, for the mind of men *gratius diminutionis* may worke a wauering betweene hope and feare, and keepe the minde in suspence, from settling and accomodating in patience and resolution; hercot the common formes are, *Better eye out, then alwayes aske, make or marre, &c.*

For the second branch of this colour, it depends vpon the same generall reason: hence grew the common place of extolling the beginning of euery thing. *Dimidium facti qui bene cepit habet.* This made the Astrologers so idle as to iudge of a mans nature and destiny, by the constellation of the moment of his Natiuity, or conception. This Colour

of good and euill.

is reprehended, because many inceptions are but as *Epicures* termeth them, *Tentamenta*, that is, imperfect Offers and Assaies, which vanish and come to no substance without any iteration; so as in such cases the second degree seemes the worthiest, as the body-horse in the Cart, that draweth more then the forehorse; hereof the common formes are, *The second blow makes the fray, the second word makes the bargain; Alter principium dedit, alter modum abstulit, &c.* Another reprehension of this colour is in respect of defatigation, which makes perseverance of greater dignity then inception, for chance or instinct of nature may cause inception, but settled affection, or iudgement maketh the continuance.

Thirdly, this colour is reprehended in such things, which haue a naturall course and inclination, contrary to an inception. So that the incep-

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is continually euacuated and gets no
store, but there behooueth *perpetua*
inceptio, as in the common forme.
Non progredi, est regredi, qui non pro-
ficit, deficit, running against the hill:
rowing against the streame, &c. For
if it be with the streame, or with the
Hill, then the degree of inception is
more then all the rest.

Fourthly, this colour is to be vnder-
stood of *gradus inceptions à po-*
tentia; ad actum comparatus non gra-
dis ab actu ad incrementum. For o-
therwise, *Mayor videtur gradus ab im-*
potentia, ad potentiam; quam à potentia ad
actum.

FINIS.

Arthur Darlington

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